

Mind



Matter.

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NO. 9.

THE FAITH I WANT.

BY HORACE M. RICHARDS.

Be mine that faith which walks in reason's light,
Whose worship is not blind, whose clearer sight
Loves not the chain and gloom of creeds,
Whose works are seen, and felt, in loving deeds.

A faith binding in love all men as brothers,
And which forgetting self, works lovingly for others;
When faith like this, to all mankind is given,
We need not leave our earth to find ourselves in heaven.

Philadelphia, Pa.

EXPERIENCES WITH THE SPIRIT ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS

[Continued.]

On the morning of October 4th, myself and friend, Mr. A. P., had a sitting, at spirit request, with Mr. James A. Bliss. It was soon very apparent that there was a determined spirit influence of an unfriendly character in control of the seance. The medium was held a long time without uttering a word. At last the following communication was given:

"I am happy when I am at work," I remarked. "It is a fine morning. We are happy to meet you." To which he replied: "Sarcasm has no weight with me." I said, "I do not speak sarcastically." He responded: "I suppose, after I am gone, I will be called a deceiving spirit. Well, I don't know that I have anything but kindness towards either of you personally." My friend said: "We only ask for the truth." He replied: "Then why not go where truth is given? Not setting the times out of joint here. I realize, sir, that you are taking my measure." I replied, "Our time is precious; please proceed with what you have to say." He replied: "It was a maxim with me in this life to proceed slowly. I weigh my words before I speak them. I will now say a few words to you, friends. I may call you friends?" "Yes," I replied, "and brothers, too." He continued: "But, sir, if I should own a magnificent and beautiful dwelling, and should observe you tearing out the foundations of that structure, I would put you out of the way if possible. This much as a question of property."

"I would call your attention to the magnificent dwelling we have erected upon the persecution and martyrdom of the saints. This dwelling is being undermined. This dwelling is the Holy Roman Catholic Church—this despoiler is your heretical Modern Spiritualism. We oppose you because you seek to destroy that which has cost the labor and pain of martyrs for centuries. We have pleaded with you to resist. We have opened the door wide for you to enter and secure seats of honor within this magnificent dwelling; we have offered you the sweetest boon that man could possess; that of feeling that he is a ruler, a priest, a king, whose very wish was law. But you have closed your eyes against this door; you have worked to destroy this magnificent dwelling. To destroy! Ah! and do I stand here a spirit and build upon the hope of what you can do in the future? No; I prefer the substance—the fact that I have passed through changes—and still the Mother Church remains the same to-day and forever. What have you to present that is better?" I answered, "Nothing; but bright and advanced spirits through their mediums have something much better to offer." He continued: "Have we not tested that for thousands of years? What have you received? Torment—your children murderers. You forget the fact that the blood of Christ can wash away the sins of those who belong to our Church." My friend asked: "Have you seen our Lord?" This question he tried to evade. At last he answered: "Well, no. I have not seen our Lord." I then asked, "Do you not know that Jesus was a mythical person?" He replied: "Allow me, sir, to refuse to answer that question. But I will say to you—go into the street and gather together twelve men, and ask them if they believe that Jesus Christ, King of the Jews, ever lived upon earth. I assure you the twelve will say to you they believe he existed; and the evidence of twelve men impartially selected always governs in such cases. The mysteries of the priesthood are not for those outside of our Church."

"You ask my name. Sign me with the cross. I told you, when I first controlled this heretical sensitive, that I spoke deliberately. Sign me with the cross."

The spirit refused to say when and where he had been a bishop, which was strong presumptions proof that he had not given his proper name. From events that subsequently occurred I have every reason to believe that the spirit was none other than Torquemada, the founder of the institution of the Inquisition in Spain, one of the most cruel and heartless bigots that ever lived. This Torquemada is the present head of the Order of Jesuits in spirit life, and is working even harder than did Ignatius Loyola to crush Modern Spiritualism, and arrest the movement which alone offers any impediment to the universal dominion of the papal power. The object of this spirit's coming was to prevent, if possible, the giving of a communication which had been promised some ten days before to take place at that time by the appointment of friendly spirits. He was only partially successful, however, for the anticipated communication was given, but only with the greatest difficulty, owing to the interference of this resolute Catholic spirit.

It will be remembered that after Col. John C. Bundy, of the *Religio-Philosophical Journal*, published what he called "The Expose" of the Terre Haute mediums—Mrs. Anna Stewart and Miss Laura Morgan—that he very soon saw the terrible blunder he had made; and that, instead of fixing the attention of Spiritualists upon those mediums, he had drawn their attention to himself with damaging effect. To escape from the position in which he had placed himself, he resorted to the almost unprecedented attack upon D. M. Bennett, through the columns of the *Journal*. Such was the state of affairs when, by the request of spirits, my friend, Mr. A. P., and myself were asked to have a sitting October 25th last, with Mr. Bliss. At this appointed sitting we received the following communication, purporting to come from the spirit of Col. Elmer Ellsworth:

"I would ask, General, that you should secure your rooms and say to your guards, 'Let no one overhear what is said.' This precaution was doubtless owing to the fact that at a previous sitting a Jesuit emissary had been caught listening at one of the doors of the room." I am Col. Ellsworth. I am here on a most important mission and find I am welcomed by you both.

"The last movement of the enemy is the most laughable one we have witnessed and we are here, to-day, to post you thoroughly on that movement. You are now entrenched and in good fighting order and you are now to move directly on the enemy at Chicago. I assure you, General, that the last move of the enemy is to throw you off the track. The enemy having opened the battle with a great flourish of trumpets and with their best fighting forces, now seek to evade the punishment and capture, which must certainly be the result of the gallant defence you have made of the Terre Haute mediums. My brother, do not misunderstand me. I speak of the Bennett affair in the *R.-P. Journal*, and I say adverbially that that movement is simply a feint on the part of the enemy, and we would advise that you should treat it as such, that Bundy may know that you are advised of his movements. We would advise you to state this attempt to evade the question he raised, and to strike in another direction will not be allowed—that you will not notice that until the real battle is over. I speak as one from spirit life to tell you that we are interested in this fight. That we are in it ourselves, I need not assure you. We intend to fight it out on this line if it takes all winter. The spirit forces are working here to gain the greatest victory for truth over error ever known."

"General, a cool, cutting sarcasm upon the intention of the enemy to retreat will be very desirable this week. I assure you both that we intend to use every force we can bring to bear to defend those mediums. Mediumship in the past has been despised and the spirit world have been obliged to return to earth under the suspicion of fraud, and the mediums we have used have been looked upon as despicable. But that time has passed. The chosen time has come when we will stand between them and their persecutors. We have come to the fullness of the time when it was destined to be brought into the world. It was born in spirit life years ago, but a natural body it never assumed until a year ago. It is the organ of the spirit world. It is our mouthpiece and while the noble soul who now holds its reins continues to do so, it will always be."

"Watch well the work of the enemy during the next two weeks. We felt that we should come to you with counsel, but we would not, at this time, General, overstep the bounds of courtesy, while you have within you a conscience that tells you that you are right. But if we return and give you instruction, counsel or advice contrary to that conscience within, reject it as if it came from an enemy."

"The attempt is made to divide your forces. The intention has been to evade the force of the rebutting testimony, but we assure that gentleman and the spirits who rule around him, it will avail nothing. It will expose his weakness and will bring to the light how hypocritical he has been."

"May victory perch upon the banners of Truth, Right and Justice, is my prayer."

That this communication came from a representative spirit, I have every reason to believe, in view of the vast amount of evidence I have received of the sympathy of spirits, who were working to promulgate the truths of Spiritualism and uphold their chosen mediums. If this is the fact, then Col. Bundy may rest assured that in warring upon mediums, and in seeking to destroy them that he is warring against a power that can and surely will overpower him. No enlightened or faithful friend of Spiritualism will assist the enemies of that great progressive movement, to dishonor, discredit and injure mediums who are chosen and developed by advanced and beneficent spirits to aid them in their vast undertaking, that of freeing the minds and consciences of the human race from the fetters of ignorance and superstition. There can be but one ending to all attempts on the part of mortals to impede or arrest their ever onward advance. That ending will ever be defeat, despair and remorse, both here and hereafter."

On Oct. 27th, M. S. 32, at a sitting with Mr. Bliss, the first spirit to control him was his faithful and indomitable spirit guide, Patrick McCarty. He came only for a short time and said:

"Mr. Roberts, you'll need an eagle's eye to avoid danger now. Keep your eye on the devil. Remember Modern Spiritualism cannot spare you now. Mr. Roberts, watch your points. I'm with you. Let me tell you—watch very carefully what spirits tell you. Keep your eyes open now, I tell

you, and you'll escape trouble. Keep your temper and watch everything."

The wisdom of the caution I then received was made manifest in the communication which followed. The spirit that succeeded said:

"I am a stranger. I have mining interests in Nevada and California, and it is my desire especially to communicate with some one who will assist me in working up my mine. I want to find a medium I can use for that purpose. I have the mines myself. They are not opened but I know where the gold is." I asked him if he would not take me in on the ground floor if I assisted him in getting up a company to develop his mine? He replied: "Well I might do something in that direction. I would enrich the medium and the stock company. I've been in these operations before. I might give you some of the stock to help you along in your undertaking here. My name is, John Williams, of Grass Valley, California." Knowing from the voice and manners of this control that he was a personating and untruthful spirit, and that he was seeking some sinister and hostile end, I plainly told him I understood him and it would be useless to pursue an attempt to deceive me. He then said to myself and friend:

"GENTLEMEN, GOOD MORNING.—Pardon me if I take up too much time. You seem to recognize me. A friend? Yes; to those who are friendly to us. We are natural enemies, because we differ entirely in our opinions in regard to almost everything. My dear sir, if I could rob myself of my individuality, I could meet, respect, honor and love you as a man; but, then, I cannot do that. All my likes and habits are my own. They have brought me into natural enmity to all that you consider truth. In one respect it is truth. I believe all that you believe and more than you believe. Truly and well enough, I positively agree with you, then; because when I have sought to keep and to leave that belief with discretion, it is a benefit to myself and others. But, because it is thus beneficial when properly dispensed, does it follow that I should allow a fanatic to place gunpowder there to blow up himself and his fellow men?" I remarked that I thought he and those who were of his calling, feared a great deal more that the exposure of that gunpowder would blow themselves out of their ill-gotten and ill-kept possessions, than they feared injury to their misguided followers. He continued: "My brother, I am not here to measure wit with you. My purpose is to give instruction if I can. If not, I am ready to receive it." I then asked, "Do you not know the injustice you are doing to the ignorant masses of the people by keeping them from gaining the knowledge of that which you admit is true?" He replied: "My dear brother, I call you my brother, because I recognize a brother in you, though a misguided one; who were the most enlightened persons in the Sixteenth Century?" I answered "the clergy." He continued: "From that Christian clergy you have received all the light and wisdom that it was possible to give at that time. Certain persons have attempted to cast off the Mother Church, forgetting the Divine injunction that the church was founded on a rock, they seek to establish their own church. Only through that channel (the Mother Church) has the God of nature given the true light. Why follow a chimera that carries you to destruction. Enter in at the door that is wide open for you, and all things will be made plain to you. My brother, only in that way can you get true knowledge. Nature never reveals her secrets to mankind any more than does the Divine Spirit reveal the mysteries of creation. Enter in at the proper door. In times past God hath spoken to mankind." I told him he was only wasting our time and his own in trying to win us to his church. He replied: "I am only seeking to put you on the right track. How easy it would be if you would heed what I say. We think we have made one person aware—one high in authority among you—of our influence over him." When he said this he turned to my friend, Mr. A. P., and supposing he meant him, I asked, "Do you mean Mr. P?" He replied: "No; I mean John C. Bundy." He here abruptly yielded control of the medium, one of the guides taking control in order to let the spirit of Robert Dale Owen say a few words.

Mr. Owen, after much apparent effort, took control and said:

"GOOD MORNING.—It is with great difficulty I control, and I would not try, but for one thing. I am interested to break the power of the spirit bands of Jennie Leys. God bless you, Mr. Roberts; you are the only man who knows how to meet my case. The power in Jennie Leys' band is toppling to the ground. Once more under good spirits, then light and life will come to her. I want especially to write through your hand to Jennie Leys. I assure you Mr. P. [addressing my friend.] It was not my fault that I made the mistake I did." [He alluded to the Katie King affair.] "I have found out that I was the victim of very bad people. It was not altogether Dr. Childs, but the powers behind him that caused my misfortune. I am glad you found out before it was too late. I was the fool. Work together. Good-bye."

To show the significance of this communication from Mr. Owen, I will say that prior to five years ago Miss Jennie Leys was, from the rostrum, exerting an influence in behalf of the cause of Modern Spiritualism, such that it promised to arouse the universal attention of the people to that great dispensation of spiritual light and knowledge. She was one of the grandest mediumistic instruments that the spirit friends of humanity ever found to teach the grand truths they were seeking to impart to mortals. This fact was of itself sufficient

to call down upon her the concentrated opposing spirit influences that were seeking to arrest the spiritual movement. To bring her under their control, it was necessary to study and learn the manners and ways of her grand inspiring guides, in order to successfully personate them, and through that means to induce her to follow their wiles and deceitful advice. Having succeeded in this, they instructed her to give up the grand and triumphant work she was doing upon the rostrum—go into absolute retirement and seclusion in a locality where they could best command all the conditions that would give them "psychological control of their subject—and for five years they have held that most talented and accomplished medium under their complete and unresisting control. I am not informed of the details of the devices resorted to, through which this unprecedented result has been accomplished, but am informed that Miss Leys was led to believe that it was the desire and purpose of her guides, who had given her such ample evidence of their wisdom and power, to develop her for some grander work than that in which she was engaged, and that they could only do this by her living for a time in seclusion from the world. All experience in mediumship teaches that in the development of mediums for any change in the nature of the manifestations to be attained, the process is one of gradual growth in the intended direction. That the controlling influences about Miss Leys have made no progress towards the end they proposed to her so long ago, shows either their impotence to accomplish that end or their purpose to mislead and deceive her; and yet such is their power over Miss Leys that she is still willing to submit to their deluding dictation. It is such fearful effects of the obsessing or possessing power of the spirit enemies of Spiritualism that has compelled me to grapple with this giant evil and by informing my fellow-men of the facts regarding it to break this great power for mischief.

Of myself, I can do nothing. It is for you, readers of MIND AND MATTER, to join in this great work. Send an account of all facts coming to your knowledge in relation to, or calculated to throw light on this dark phase of Spiritualism and I will gladly give it place in these columns. We want no theories, speculations, beliefs or opinions on this subject that are not based on the accompanying facts, as facts can alone give any value to the contributions we invite. Sentimentalism may be a very good thing in its place, but it is entirely out of place in the great battle in which Spiritualism is now engaged.

[TO BE CONTINUED.]

An Appeal to the Charitable.

Editor Mind and Matter.

There are many soliciting alms for the destitute now, but perhaps there are none more deserving than the person known as "Mother Taylor" of New York City. Daniel G. Taylor and wife were the first Spiritualists in New York, and caused many hearts to throb with joy at the discovery of spirit communication. They threw open their doors to mediums and strangers seeking investigation. It was at their house the first "Spiritual Anniversary" was held, (and they gave a collation to all attendants.) Their house was named the "Medium's Home." But as time advanced, the war came, and changed their financial affairs; the old gentleman grew feeble, and crossed the river called Death. Mother Taylor was unfortunate, having no one to protect her in financial matters, and all she dealt with cheated her because she was a woman. Last summer she was forced to give up her home, destitute and infirm, and is now living on the charity of a few friends. It is the desire of those friends to settle her in a "home" and make her comfortable while she remains on earth. I have no doubt there are many who have shared her hospitality while in this city who would with pleasure contribute toward a fund to pay for the "home." Should any feel to add to the fund, it would be gratefully received and appropriated for Mrs. Taylor's benefit, by sending to Judge E. D. Culver, 114 Nassau street, or to Mrs. J. V. Mansfield, 81 West 42d street, New York City.

[This notice was overlooked last week by us, but we hope our readers will show their generosity in this case to make up for our carelessness.]

Mrs. Hannah Miller, Marengo, Ill., writes: "I have received three or four numbers of your paper, for which please receive my thanks. I am very sorry to hear so much wrangling in the spiritual ranks. I did take the *R.-P. Journal*, but I did not like the editorial spirit. The editor caters to the orthodox world too much to suit me. I believe in one thing or the other. Mr. Bundy reminds me of a story my father used to tell of a man who used to pray to the good Lord and good Devil. His captain (for he was a sailor) asked him why he did thus. 'Oh,' he said, 'it was best to keep on the right side of both, as it was not certain whose hands he would fall into.' Perhaps Bro. Bundy is in about the same state of mind. Please let my paper commence with the first number of this year."

Dr. D. Ambrose Davis, of Chicago, Ill., writes: " * * * And may your heart and your head and even your hat and boots, be full of blessing through all this New Year." [Thanks, Doctor, the same to yourself.—Ed.]

THE APPEARING OF CHRIST.

BY A. G. HOLLISTER.

GOD IS SPIRIT.

There is an earthly element which may properly be termed natural spirit; though to those immersed therein, who believe nothing is Divine only what they perceive in Nature, it appears Divine, because it is the element upon which the Divine moves for the production and control of natural phenomena. For is it not a law of spiritual optics that spirit seems perceive nothing outside of the element which they are in? But as that which creates or forms anything must be superior to the thing formed, the Divine Spirit must be above and superior to Nature, and is therefore supernatural. Nor is the thing formed any part of its Creator, but only an image of His thought or design, at the time it was formed. Natural spirit, which is supposed to be a refined condition of matter, attracts to earthly, natural, and temporal things, while the Divine Spirit, which is holy, deathless and incorruptible, attracts to heavenly and eternal things.

Man's outer being, considered as a microcosm, is an epitome or focalized germ of all the elements, principles, properties and potencies of the visible Universe of which it is a part, and over which he, the highest production of spirit acting on matter, is appointed to rule and hold dominion, under guidance of Divine laws. Man's inmost essence, we are told, is a portion of the Infinite Spirit engendered, which confers on him spiritual intelligence, cognizance of the Infinite, intuition, moral consciousness, judgment, and capacity for endless growth and unfoldment through wisely directed action, and constant influx from its Divine Source. These qualifications rightly exercised, render man superior to the system of Nature, which is the lowest plain of existence, and to the organism derived from Nature, which is his medium of expression and relation thereto. Formed in the image and likeness of the Creator, and holding communion with Him, it would seem that man was fitly endowed to be His representative on the earthly plain, and co-worker with him in the administration and preservation of order, and in dispensing the blessings of happiness to sentient life.

ANCIENT TESTIMONY.

The Apostle says there is a soulful (or animal) body, and there is a spiritual body. As it is written, "The first Adam was born into living soul, the last Adam into life giving spirit. But not first the spiritual, but the soulful, afterward the spiritual." The physical organism appears first, then the intellect, and afterward the moral and spiritual faculties which form and enrich the character. The first, like all Nature's productions, reaches its limits of growth and declines, but the latter when truly unfolded, increases without limit and improves without declension. "The first man is of the earth earthy, the second man is from heaven. As the earthy, such they also that are earthy; as the heavenly, such they also that are heavenly."

Jesus said to the Jews, Ye are from beneath, I am from above. Ye are of this world, I am not of this world. They lived in the soulful or external part, and derived their motives from earthly, selfish and temporary considerations. Jesus dwelt in the holy of holies, and derived his motives through inspiration, revelation, intuition and foresight, and the contemplation of universal and imperishable principles. The motives arising from human needs, relations and sympathies were subordinated to the higher, whereby he strengthened his influence for good. John testified concerning Messiah, "He that is from above is over all," and is therefore appointed to rule all.

THE PARABLE OF THE TARES.

Man's natural heart, as the matured portion of the world, is the ground in which the enemy sowed his tares. These diffused through the flesh, multiplied by transgression, and transmitted by generation, though their effects were limited in those who were careful to keep the law placed in the understanding for the regulation of that work, could not be rooted out only by suspending propagation itself. If this had been done immediately upon the occasion of the first transgression, it would have defeated the wise design for which that law was ordained, and thus prevented good and bad alike. This is why man was not at that time permitted to take of the tree of life and be healed, or rise into eternal life, as the expression eat and live forever implies. This could have been done as well then as now if it had accorded with the work of that season, as arranged in the design.

Consequently the testimony for the total suppression of generation, which is the sharp sickle of the heavenly reaper, could not go forth until the harvest season, when, the purpose being accomplished, generation ceases, and regeneration for the higher life commences in as many as are prepared to obey. For, while generation peoples earth with a natural, corruptible, mortal and pitiable offspring, which have to be born again to become children of the Divine Spirit and inheritors of eternal life, regeneration peoples heaven with a virgin, pure, immaculate and divine race—deathless, incorruptible, and unfolding in light forever.

These things are unconsciously concealed under a veil of allegory for various reasons, and one is, because mankind could not steadfastly gaze upon the glory, nor patiently look to the end of those things which are abolished in Christ, and retain sufficient interest in the natural life to accomplish their appointed work; (2nd Cor. iii. 14.) But a time was promised when the veil which is spread over all nations should be removed. And the Lord God shall wipe away tears from all faces, and take away the reproach of His people from all the earth. The Apostle says the veil is taken away in Christ. Jesus, when about to part with his disciples for a brief season, said, "I have spoken to you in parables, but the hour cometh when I will no more speak to you in parables, but will show you plainly of the Father." Christ, the life-giving spirit, was the substance to which all types and shadows pointed, and in that Spirit they should behold the truth face to face without any covering of allegory, parable, metaphor, trope, or figure. This promise began to be fulfilled in its first degree at the baptism of the holy spirit on the day of Pentecost. And there was a gradual increase of light in all obeyers of the word, until the manifestation of Christ in the Bride, which finished the mystery of God, ended the dispensation of half times and types, and the dispensation of fullness and completeness began.

Another reason for the figurative style of ancient teaching, which holds good to-day, is because man's first conceptions of spiritual ideas are formed by the aid of natural objects. Now the light and love of that exalted spiritual race who have been resurrected, regenerated, and born of the virgin abstinence, beaming in autumnal glory upon the children of nature, supplies the latter with

many precious fruits of their ardent toils and self-denials. Those rich spiritual gifts obtained by sufferings in the righteous cause, now shed forth into the hearts of the children of men, are designed to lead souls to repentance, and to plant in the hearts of receivers a seed of that Divine Love which shall cause them to exclaim in the fulness of their consecration, "I delight to do thy will, O God!" and to verify it by their works. The Apostle says, "Love is the fulfilling of the law; and the end of the commandment is love out of a pure heart and good conscience, and faith unfeigned." This love is not an imaginary thing, but will produce fruit in all good ground; for to love God truly, is to keep his commandments.

Hence it is written, "Behold the days come saith the Lord that I will make a new covenant with the house of Judah and the house of Israel. * * I will put my law in their inward parts, and will write it in their hearts." The heart, as the seat of the affections and desires, is the governing part. "The heart, the hand doth wait for." Therefore,

THE SERVICE OF LOVE

is free, and no other is. Men are led to serve the demon, lawlessness, (who has no power over them only what they invest him with), through lust of some kind, for its branches are many. And when one's ruling or strongest love is tributary to an evil influence, it is natural to suppose himself free because he acts from choice. But when his wrong doing has brought him into suffering, he would escape if he could, and the fact that he cannot, until he has paid the debt incurred, proves his servitude. One who will not reject a temptation which they believe is opposed to their best and only true interest, is enslaved, and deficient in genuine individuality, which is not a varlet of the propensities, but their ruler. When the spirit of Christ takes the highest place, the creature is liberated from the dominion of lust, and under the guidance of Love, the will power and desires are controlled by the earnest wish to do everything in unison with the will and law of the Creator.

Man was designed to be as free in his sphere, as God in His, but only in subjection to those laws which preserve order, and promote individual and co-operative harmony throughout the universe. Within his assigned limits he is safe, and has all power necessary to perform the work appointed him to do. Without these he is the tool of circumstances and subject to the play of the elements, liable at any time to calamities which sweep earth of inhabitants by tens or tens of thousands as if they were of no more consequence than so many grasshoppers. Not because they really are of small account, but as their proper position is at the head of the natural creation, and that which is atop must rule for good or ill, when the evil has reached the assigned limit of the combined free agency of men, it may be for the welfare of the general economy of which man is part, to remove the cause of disturbance from the head of a class, to the foot of one more advanced, where it will be under more control, and its power for evil proportionally less. The suffering inflicted in removing it, patiently borne, opens an avenue for better and corrective influences, and the former position can be filled by a class that shall be educated and improved conditions.

SPIRITUAL LAWS.

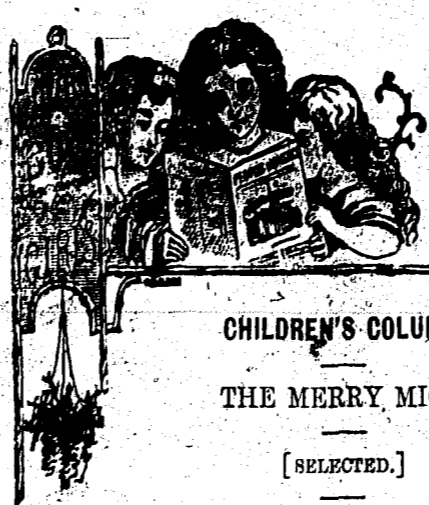
dominate psychic laws, and psychic laws dominate physical laws and conditions. Spiritual laws made known to us through revelation, intuition, and enlightened judgment by communion with the Angelic and Divine orders of life. A germ of the Divine Spirit is given to every human soul, for without it man would not be, but only a first class animal. Christ's advent to any soul surrounds this germ with new and superior conditions, and nourishes and quickens it into growth. If the soul accepts the mission, and carefully works with the Divine Spirit, the latter assumes control, and the body of earthly passions and desires which tenant the material form is gradually cleansed, and its life is eliminated from earthly attractions by loftier motives, and purified by self-denial it becomes the temple and instrument through which the spirit accomplishes its work.

If man's physical organization is composed of natural elements, and he is thereby placed in such close sympathy with them as to feel their potencies, will not the volitions he executes by their agency, stamp his influence upon them for good or ill, according to the motives which actuate him? If action once begun never ceases, and an impulse given is transmitted on forever; if the burst of anger, or fury of a battle between parties intent to destroy, shed abroad into the elements confused and clashing tendencies, contrary to the true order of creation, how much greater influence for good, because working in unison with the law and design of the Over-soul, shall flow from the calm, dignified exercise of persistent self-control, as when the disciplined soul of Jesus said to the raging tempest, Peace! Be still.

True Christian self-denial is the only radical cure for all the ills that afflict humanity; and it will cure without money or price. And when people are convicted that it is necessary, or convinced of the immense gain to be achieved by it, it will not seem so unpleasant to take. Is not self-denial the mountain of Magdalen to which Christ leads his faithful watchful ones? And the daily cross by which souls are crucified to the world and the world to them; is the all powerful weapon which finally subdues all enemies under their feet. It is written (Isa. ii. 2), "In the last days the mountain of the house of Jehovah shall be established in the top of the mountains and exalted above the hills, and all nations shall flow unto it."

No proficiency can be made in literature, science, nor art; no high attainments achieved in wisdom, morals, or intellect, without restraint to the animal appetites and passions. All who qualify themselves in these matters, practice more or less self-denial, according to the purity of their aims and the height of their aspirations. These lesser aims, whether of individuals or systems, are the little hills round about the hills of Jehovah. The mountain of Jehovah excels all others, because to ascend it requires a complete abnegation of self with all its aims, and of all the ties and affinities that attract to earthly conditions. None can ascend it but those who forsake all, and are ready to sacrifice even life, the life of nature for Christ's sake and the gospel.

"And in this mountain shall the Lord of hosts make unto all people a feast of delicacies." (Isa. xxv.) Armageddon is explained as "The mountain of the best fruits." What fruits so delicious and pleasant to partake of as the fruits of self-denial? There cannot be anything else so pleasant to a truly refined taste. "Steep and craggy is the path of the gods" at the initial end only, but with purity of heart, and integrity of purpose, it is feasible for the commonest capacity, it is a safe road to travel, its terminus is heaven, and all who travel it are blessed.



CHILDREN'S COLUMN.

THE MERRY MICE.

[SELECTED.]

The merry mice stay in their holes,
And hide themselves by day;
But when the house is still at night
They all come out to play.

They climb upon the pantry shelf;
And taste of all they please—
They drink the milk that's set for cream,
And nibble bread and cheese.

But if they chance to hear the cat,
Their feast will soon be done,
They'll scamper off to hide themselves,
As fast as they can run.

Some tiny mice live in the fields,
And feed on flies and corn,
And in a pretty hanging nest,
The little ones are born.

When winter comes they burrow holes,
And line them soft with hay;
And while the snow is on the ground,
They sleep the time away.

White mice are often kept for pets,
And fed with milk and bread;
They're tame and harmless little things,
Their eyes and feet are red.

All living creatures love to be
As free as you or I—
They love the fields, the wood, the hills,
They love the sweet blue sky;

Then, if you cage them, treat them well,
And feed them every day,
And never tease or frighten them,
That they may like to stay.

They do not need your love and care,
As long as they are wild,
But in a cage they want a friend,
As much as any child.

—Little Poems for Little People.

The Head of the Class.

Willie Fisk was one of the very brightest boys in the town, and, although he loved fun as well as any of the rest of his mates, yet he was very fond of study and was never quite contented until he reached the head of the class in which he was.

When he was eleven years old he entered the grammar school, and his father said to him at that time: "Willie, if you ever get to be the first one of the class in the first division—that is, to be the head of this great school—I will give you a gold watch."

It looked like a pretty big job; but Willie was quite ready to undertake it, and answered:

"All right, papa; you can just make up your mind to hand over the watch by the time I'm fourteen years old."

He went to work very much in earnest, and as he passed from time to time through the different classes, and succeeded in keeping at the head of them—often for weeks together—he began to feel the watch was a pretty sure thing.

Willie was very generous, and was never so happy as when sharing some good thing with others. He always defended the smaller boys, and if any one was in trouble he was on hand at once to help them. Of course he was a great favorite with both boys and girls, and no one seemed to envy him, because he had a rich father, or because he was a good scholar.

Just as he reached his fourteenth birthday he entered the highest class in the school. It was now that the watch was to be won or lost. He had not been in the class a week before he found that he had a rival—a dear little girl, named Flossie Lee. She had only just come into the school, as her parents had only recently moved to our village from a distant city; and Flossie, after an examination, had been placed in the same class as Willie.

Of course she was a stranger to us all, but there was something so pleasant in her face, and her manner so gentle, that if she had chosen she could have had hosts of friends, but she seemed to prefer to keep a great deal by herself. Her simple dresses, with the neat ruffles at the neck and sleeve, with her fresh white aprons, looked very plain beside the stylish suits of the other girls. Perhaps she felt this and so kept apart from them. But one thing was sure: Flossie was at school to get her education, and she knew she must make the most of her time.

Her parents had not a great deal of money, but as their little girl was a fine scholar, they felt they must send her to school as long as they could, and Flossie often told them that she "meant to be a teacher and earn lots of money for them." So, you see, although she had no gold watch to work for, she had something worth a good deal more.

And this Flossie was Willie's rival, for she very soon skipped over all the others and took her place at the head of the class, and it looked as if it was going to be a pretty hard task to get her out of it. In despair, one day Willie said to his mother.

"It's no use trying, I shall never get any higher than number two—never! Flossie can't fail. But there's one thing about it, if any one is going to keep me from the head this year, I'd rather it would be Flossie, for I like her first-rate."

And I guess he did, for many a fine pear or bunch of grapes, or delicious orange did he take from his own home table and watch his chance to put them into Flossie's modest lunch-basket that hung under her sash in the hall of the school, "for," as he told his mother one day, "Flossie never seems to have anything but crackers, and bread and butter for luncheon, and she almost always goes off by herself to eat it; and I tell you it's fun to hide, and watch her eyes shine when she finds the things I've put in. I guess she thinks it's a fairy that puts them there, don't you?"

One day at recess, as a group of girls and boys were chatting together about a very hard lesson they had just finished reciting, in which every one of the class had failed at least once, save Flossie, one of the boys, who was rather rough in his way, called out:

"Say, Will Fisk, you can bet on one thing pretty sure, and that is you'll never get that gold watch as long as Flossie Lee is in the class. Number one she is and number one she'll stay."

"I know that," said Fannie Huntly, who never had a perfect lesson in her life; "I should think you'd be as mad as fire at her, Willie, instead of doing what I saw you do to-day. Who was it put

the orange in her basket, I should like to know, eh?"

"Fore I'd be such a tell-tale, Fan Huntly," said a bright little girl in the group; "if you weren't always peeking round you wouldn't see so much."

"I don't care," answered Willie; "I am not ashamed of it. Yes, I did put an orange into her basket, and I wish I had the chance oftener, for she's kind and good, and I like her the best of any girl in the school—so there now!" and turning on his heel he called out:

"Come on, fellows, let's have a game of ball before the bell rings," and in two minutes he had forgotten all about it.

Not so Flossie, who had heard every word. The children had been standing under an open window, where Flossie was sitting behind the blinds eating oranges she had found in her basket.

The tears were in her eyes as Willie turned away, but they were more happy tears than sad ones. She exclaimed to herself: "Then it's he that's been putting all these good things in my basket, and he can't get a watch on account of me. O, I wish I could fail!"

She puzzled over it for a long time, how she could manage to fail honestly, for she said to herself: "I cannot say I do not know when I do, if the questions are asked me." At last she thought of a way. "I know how I can do it," she said; "day after to-morrow comes our Geography review of the whole of the United States, and I won't even look at it, and then I'll never remember everything, and I'll surely fail. Then Willie will have my place and get his watch. O, goody, goody! and I'll tell papa and mama all about it, so they'll know I needn't have failed, and I am sure they'll want him to get the watch when I tell them how good he has been to me."

And so for the first time in months Flossie went to school the morning of the examination, hugging up the geography she had not opened. The class was called and Flossie stepped quickly to her place.

"O, dear!" thought Willie, "she looks so happy, I'm sure she knows every answer in the lesson. I almost wish she wasn't quite so smart."

For a time all went well. Flossie couldn't miss on giving the principal rivers when asked; she knew them by heart. Questions on the great lakes, capes, bays, mountains were answered when put to her. At last came the capitals of the States. "Well, Miss Flossie," asked the teacher, "will you give me the capital of New Mexico?"

For an instant she hesitated, then, with a look of delight that nobody but herself understood, she answered:

"I can't think, truly I can't."

Flossie Lee had failed, and, although every one was astonished, no one looked so distressed as the one who had been so anxious for so long a time to get above her, and as the teacher turned to him with, "Well, Master Fisk, can you help Miss Flossie out?" he answered:

"Please, Miss Harding, if you would let Flossie think just a minute, I'm sure she would remember."

"It's too late now," she replied; "I have passed it to you. What is the capital of New Mexico?" There was no look of pride in Willie's face, as he answered, in a low tone, "Santa Fe."

Quick as a flash, and with the brightest of smiles, Flossie stepped down out of her place, and gently pushing Willie into it, took the one she had left. The scholars and teachers were much surprised to see her look so happy over what they thought would have been to her so miserable, but Flossie kept what she had heard to herself, and, when, after a few days, Willie went to her and showed her a beautiful little gold watch that his father had given him for getting to the head of the school, she was happier than ever.

Years after, Flossie told Willie what she overheard from the window that day, and how it was then she found out who had been putting the good things into her basket, and then, too, for the first time he learned how it was that she came to forget the capital of New Mexico.—Golden Rule.

KIND WORDS.

Elmor Brown, Austintown, Ohio, forwarding subscription writes: "I am not poor, neither am I rich, but if I was rich, I would willingly pay ten dollars a year for MIND AND MATTER for it is worth it."

W. Hirmman, Marcellon, Columbia County, Wis., forwarding sealed letter and subscription writes: "I am well pleased with the course you take in defence of mediums; keep on until you silence all the Jesuitical organs."

Dr. W. R. Bell, Rochester, N. Y., writes: "I am obliged to renew my subscription for I cannot do without your valuable paper. It don't suit me to take it, my being on the road travelling, but I will keep you posted where to send it."

J. W. Comfort, M. D., Wyoming, Chesago, Co., Minn., forwarding subscription and sealed letter to be answered by Dr. Mansfield, writes: "Dr. Mansfield's liberal offer in behalf of your interesting paper, should give you a thousand new subscribers."

A. M. Attaway, Marlin Falls Co., Texas, renewing subscription writes: "I am well pleased with the fearless manner in which you have sustained your paper, and the defence of good and honest mediums, against those who would sacrifice the mediums and cause for money."

Wm. Rose, M. D. V. D., Louisville, Ky., writes: "I seem called upon to stand by and defend the mediums of this place; we have a number here among them Mr. Barnes, who gives seances in a public hall every Sunday evening. I must here thank you for your noble defence of mediums. Your paper is just what is needed, and think you are the Moses that is to lead Spiritualists upon a solid rock by defending mediums."

Letty R. Anderson, Hiattsville, Kansas, writes: "Father, in renewing his subscription for your paper, feels delicate in asking you for one of your premiums. I am a little girl, ten years old, and love to read your paper, and will ask you to send me the 'Orphans' Rescue.' I am yours for truth." [We gladly send this little miss the picture and hope to hear from her again, with "kind words" for our efforts.—Ed.]

Mrs. Mix, who has a Connecticut reputation for working miracles, travels through that State professing to cure diseases by the laying on of hands, and crowds seek her wherever she goes. The most wonderful stories are told of her powers. She charges nothing for her services, and accepts only food, lodging and conveyance from place to place. She is of pure negro blood, uneducated, and a devout Methodist.—San Jose Weekly Mercury.

VIEWS AF00T.

Oneida County, N. Y., and the Oriskany Valley.—
Beautiful Hills.—An Old Fashioned Loom and
a Flaxen Haired Boy.—A Scolding Mother.
—Hamilton College.—A Seance With
John C. Rowe, Jr.

BY JAY CHAAPEL.

For Mind and Matter.

We see but half the causes of our deeds;
Seeking them wholly in the outer world,
Unconscious of the spirit-world which, though
Unseen, is felt, and sows in us the germs
Of pure and world-wide purposes.

—J. R. Lowell.

Skenandoo, the illustrious Oneida Chief, of whom I spoke in my letter to MIND AND MATTER of November 29th, 1879, lived and kept a hotel in a small framed house painted red, on the banks of a pleasant little stream at Oneida Castle, long before any permanent settlements were made.

Whether it was an accidental circumstance that led him to select this spot on which to spend his last days, and which nature had adorned with so many beauties, or whether his love for picturesque scenery, fine old trees, and the fact of its being near the Great Council Grove of his fathers, that attracted him; I am unable to say, but from his natural intelligence and pride I think it was the latter.

DeWitt Clinton passed through the place in 1810, when no doubt, visions of the Erie canal, which a few years after he did so much to put in operation, were floating through his brain. In his journal of that date he wrote of Skenandoo. "He is one hundred and one years old, his wife is seventy-four. He is weak and can hardly walk, but his face is good and benevolent, and not much wrinkled. They seem very fond of their children. An Indian Child took hold of my cane, and to divert him I gave him a small piece of money. The mother appeared much pleased and immediately offered me some apples to eat."

After enjoying for a week the beautiful sunsets of that region, which it seems the famed land of Italy can hardly surpass, I found myself one cloudy afternoon going over one of the highest points of the great water-shed of the state of New York, toward the village of Clinton, in the Oriskany Valley. The eye could wander in constant gratification far away over farms, towns, villages, and cities; while with pleasurable astonishment, I noticed with what distinctness the extensive landscape lay spread out in solemn though sublime beauty, before me, and no sound disturbed the quiet of the hills, save perhaps the clapping of the crow's wings as they arose from the brown stubbles and closely cropped pastures.

Oneida Lake and village to the northwest, Rome to the north, and the Deerfield hills to the east beyond Utica and the Mohawk Valley, were each about twelve miles away and plainly visible. Florence Hill, forty miles away to the north, loomed up like Mt. Vesuvius; only on its top there is a pond of fresh water instead of a belching fire, like its Italian brother. I made slow progress for the view, extending nearly around the horizon was one of great interest, instruction, and beauty. At last the threatening clouds broke, and torrents of rain came down as I took shelter in a little white farm house. From its door I watched the immense sheets of water descending and sweeping along the valleys at the rate of thirty miles an hour.

A few miles lay between me and Clinton, and I concluded to remain all night. The tired wife had been baking and preparing for hop pickers, expected the next day, but welcomed me cordially, with her great round gray eyes, broken, and self-important voice. The air had become chilly, while three chubby boys huddled around the kitchen stove, and clambered over an old fashioned loom that stood in one corner. It was similar to one my mother used to weave my flannel shirts, and "sheep's gray" pantaloons with, forty years ago. The sight of this loom called up old and tender memories when—

"Far back in my musings, my thoughts have been sent
To the spot where the hours of my childhood were passed;
I loved all its rooms to the pantry and hall,
But that blessed old kitchen was dearer than all."

One of the boys with tangled flaxen hair and laughing blue eyes, in one of his gymnastic feats, got fastened in the loom, when his pious mother (she belonged to the church and looked very serious when speaking of God and the Bible), bawled out with mad vehemence: "If you don't get down from there I'll break your good-for-nothing head; you mischievous little scamp." The little fellow seemed entirely unconcerned as though he was used to such outbursts. He immediately extricated himself, and casting on me a half smile, sheered around his mother, and went out to the barn, where his father was milking. The atmosphere of the house not being very pleasant to me just at that time, and the rain having ceased I followed him, and when out of sight of the mother I patted his head and playfully pinched his dimpled cheeks. He repaid me fully with a sweet smile, and I repeated in my mind the poem of that great, brave, and tender soul Richard Realf, "The Children." I quote two stanzas:—

"Oh, my darlings! I am with you,
In your trouble, in your play,
In your sobbing and your singing,
In your dark and in your day,
In the chambers where you nestle,
In the hovels where you lie,
In the sunlight where you blossom,
And the blackness where you die.

Can you tell me, little children,
Why it is I love you so?
Why I am weary with the burdens
Of my sad and weary woe?
Do the myrtle and the aloes
Spring brightly from one tree?
Yet I love you, oh! my darlings!
Have you any flowers for me?"

A sister of the little boy, aged fourteen stood by the fence feeding a yearling colt some salt from a tin dish she held in her hand. I said, "Is your colt gentle?" She looked up with a smile as though very grateful for a kind word and answered, "Good land! just as gentle as a lamb." At that moment the mother came to the door and screamed out, "Diana, what are you doing with that colt? If you don't come into the house this minute, I'll fetch you in quicker'n scat. Aint you ashamed, a great girl like you, to be always petting that good for nothing colt?" She languidly and sadly walked to the house, and I walked to a little hill in a meadow where some sheep were grazing. The girl had been picking hops from early light until dark for the past two weeks and was weary, listless and dizzy with over-work, drinking strong tea and coffee, eating pork swimming in grease, and despondent at the constant

scoldings of her mother. In the evening a neighbor came in with a plate of grapes. Some were offered to the quiet farmer. "No," said he, "I don't think they agree with me," at the same time lighting a long clay pipe of tobacco, and sitting down commenced puffing away utterly oblivious to all around him. Soon after a boon companion came in, and joined him in making a hygienic hell. For breakfast we had the stereotyped strong tea and fried pork, and the girl, and the boys followed the example of their parents, drank their tea without either milk or sugar, ate plenty of pork, and fine flour bread. I drank some milk, ate some potatoes and apples only, and so was an object of some concern, for fear I might starve to death before I reached Clinton. The trees in the apple orchard were bending low with their burdens of delicious apples, but those kind people seemed astonished when I suggested that all would be healthier if they would eat less pork and more apples. They think Spiritualists a "bad set," and their teachings very demoralizing. How much those people and their children need instruction upon the very subjects that you, Mr. Editor, are trying to teach! What wrecks of sorrow, anguish, despair, and crime, are strewn all along our pathway, caused for a want of the knowledge that our advanced and intelligent reformers, are spending so much valuable time and money to place before the people who see with the eyes of the dead past, are bound with the strong bands of ignorance to soul killing creeds, and worship the Bible as infallible, when even the most intelligent, and strongest advocates for its revision admit it has over 150,000 errors.

Hamilton College, a Presbyterian institution, is situated on a beautiful hill west of the Oriskany valley, at Clinton, overlooking the thriving village, and a wide prospect up and down the valley. It was founded in 1792 by the Rev. Samuel Kirkland, and the corner-stone was laid by Baron Steuben.

It has had hundreds of thousands of dollars given to it; and it seems pitiable that so little good has been accomplished with the constant stream of money that has flowed into its coffers. I walked into the shaded and artistically laid out grounds just as the students were going to and from breakfast, and the unsavory odor of tobacco and beer greeted me from a number of those well dressed and sleek looking gentlemen. The college clock was tolling eight bells, as I stepped up to the monument, over the remains of Skenandoo, in the cemetery, and the sun broke through the damp, murky clouds, lighting up the valley into a glorified beauty. All around me stood costly monuments, with Latin praises enough to make one dizzy. Skenandoo's monument is a plain white marble column about four feet high and eighteen inches square, with a long inscription of just praise for his work in our Revolutionary war, and then a foolish mess of words about his falling asleep in Jesus and the hope of the gospel, etc.

The Oriskany valley is a very fine grazing country and the banks of the streams are crowned with the vestiges of the ancient forests, modern farm houses, gay and costly villas, and thriving villages; and it can be well doubted if a happier or more intelligent people can be found on the earth than inhabit that region.

In Clinton I found MIND AND MATTER, the Truth Seeker, and other reform papers, on the table of Mrs. Delia Avery, an old lady of seventy, active, refined, intelligent and cultivated, so much so that even Abbott, Bundy & Co. would at once be thrown on their good behavior. Whitestown, a village at the mouth of Oriskany creek, six miles from Utica, is noted for beautiful scenery and as being the home of the real "Jabe Clark" in the "Widow Bedott Papers." William Lloyd, one of the signers of the Declaration of Independence, lived and died near there, and with commendable pride he preserved to the day of his departure from this life the pen with which he wrote his name to that memorable document, and it still remains in the possession of his descendants.

In Utica, I attended a private seance one evening, where John C. Rowe, Jr., a young man of twenty-five years of age, with a beautiful face and physique, was the medium. His main control is a Dr. DeRue, a Frenchman, who says he lived over one hundred years ago, and who controls him to write very rapidly and plainly; he being entirely unconscious and even unable to utter a word. Any question the audience may ask is answered business like and without any hesitancy. After the answer is written out, he hands the paper to the questioner in a very gentlemanly and dignified manner, at the same time making a polite bow.

I sat an entire stranger to all, and an interested spectator till nearly ten o'clock, when he handed me a sheet of paper containing these words:—"Now my dear monsieur, a word to you. The hour for your little company being limited, you had better request others to desist for a time while you ask questions." I answered, "No; I am a stranger, and do not wish to take the time of others." With a genteel bow, that in imagination transported me to Paris, he wrote with unusual rapidity this in answer: "I know the deep desire within yourself is only retarded by your modesty." I will say here that I had been desirous several times during the evening for an opportunity to ask questions; but had not mentioned it to any one.

I then asked this question: "Will the present conflict of opinions on religious, financial and social matters lead to war and bloodshed?"

Answer. "That, my dear monsieur, I cannot answer, not being gifted with prophecy. I can however give an opinion. There will be no conflict, except by words, upon those questions."

Question. "Is all crime a disease?"

Answer. "All crime is, from necessity, a disease of the moral faculties. Violation of law brings its own punishment, as good works does recompense. Many seeming sins with you are not sins at all, in the light of truth."

I then spoke somewhat at length of the punishment of our criminals in our courts of justice, etc. He replied:

"Were it not all in the natural order, would any crime at all be committed? Was there no crime—no wickedness—all would be harmonious. O, what an Eden it would be, surely! Supposing there was no night, all would be light. Supposing all were good and none bad—what a delightful thing to contemplate. Remove all selfishness from your earth, all greed for wealth, all jealousy, all, all, all those evils would vanish. Then may you not wonder why crime exists. The very question opens up a very broad field for inquiry, and although I have not given it a special study, I have a slight idea of what I speak."

Question. "I suppose you differ over there on these great questions?"

Answer. "Not so much as on the earth plane. Because those on this side will see and know the law after coming here. Your laws are very imperfect, being made from a human, ignorant standpoint."

It was getting late and I said: "Doctor, I sincerely thank you and your medium."

"No," he wrote, "you must not thank me. It is my work. Gratitude is a just quality, however, and always admired from your side."

He had held the medium in a deep trance for over two hours, yet he came out of it fresh and vigorous as from a long quiet sleep. I walked home in the pleasant moonlight, amid the rustle of the dry falling leaves of early October, very much stronger from the evening's entertainment.

—Mohawk, N. Y., October, 1879.

MIND AND MATTER FREE CIRCLE.

ALFRED JAMES, MEDIUM.

MONDAY, JAN. 12th, M. S. 32.

Question. "The world without a Bible," was the text of a recent discourse, by one of our spiritual lecturers. She showed clearly that all the Bibles, made by human minds, would pass away; but the Bible made by the Divine mind—or the "Book of Nature"—would last forever. Will this finally prove true, think you?"

Answer. Bibles are the result of all that men and women have thought; then what have we to expect from anything that is promulgated? No person can promulgate any more than their age and generation will allow. All people in their time and generation reach the ultimate of what they claim as spiritual. The spiritual is, right here, firmly expressed as the outgrowth of all matter. What is matter? Matter is the pages on which the Infinite expresses its thought. Thought is the outgrowth of the Infinite, and it expresses itself, on the tablets of life, only as it is developed. He or she, who accuses God for not allowing all that they can hope for, simply acts against that which their own nature acknowledges to be a fact. Why? What does it signify to you, whether a Bible was written ten thousand years ago or one thousand? It is your business to seek the truth—to uphold that which you know to be truth. Outside of that you have nothing to do with the possibilities, realities or conceptions of matter. We have to come to our conclusions, respecting every Bible that has been formulated by the mind of man, only from the truth contained in it—from essence—or that which appeals to our own reason. I will say in conclusion—Bible or no Bible—that reason and experience are the true guides of man! It matters not to us what may be formulated in generations yet unborn—truth is mighty—its ultimates must prevail. Bibles in past or present generations expressed as much truth as humanity was and is capable of receiving—no more—no less; and a Bible that contains one grain of truth can never die. If it does not contain that which the universal nature of man craves for, or wants, then it must die.

Q. Spirit William Lloyd Garrison, it is said, received a beautiful tribute or reception on entering spirit life—will a certain distinguished man, who has received the most profuse honors all over the world, and recently a splendid reception in this city, be likely to receive in spirit life similar to our good brother Garrison?

A. The man that has made his mark, or the woman that has done honor to her time and age, cannot help but receive an honorable reception in spirit life. He or she who has done the best that their own consciousness would allow, in this mortal existence, will receive the same greeting in spirit life; but if they have not done this, then they are deficient in the ultimates of their mortal life. You mark out for yourselves certain ultimates—certain desires; you set your opinions—your ideas to reach a certain object; but if you fail, you become discouraged. I say, right here, that energy (and that alone) will succeed in placing you where you belong, both in the mortal and spirit. Be not discouraged, if you do not succeed at first but try to reach that which belongs to every individual spirit, as a finality—and this finality will be just what you deserve. The benefactor of humanity—whether philosopher or scientist, or the ordinary individual—cannot contribute any more than he can comprehend. Neither can you expect an ignorant man to contribute anything to the realms of knowledge, nor the advanced man to enter the realms of eternal knowledge, beyond what is laid down in the time in which he lives. It matters not, on your entrance into spirit life, whether you are prepared or not; it will all depend upon the inherent energy within your own individual spirit to put in execution that which is of benefit to the grand whole, and there is a time in your spiritual unfoldment when you have energy and desire to reach perfection—never reaching it, but always striving to attain it. This last sentence involves the whole of spirit progression. Work for humanity! and you need not fear, either as a mortal or a spirit, about your reception in spirit life.

This closed the questions and answers. The following communications were then given:

JAMES M. KENNEDY.

GOOD AFTERNOON:—He or she who builds upon ultimates, and not understanding them, claims to understand all the processes of matter, is merely a superficial observer—is but a fool. Did you ever, under the unfoldment of matter, see a man or woman that was perfect? Perfection is an unfoldment of the spirit, and is confined thereto; but the ultimate of matter here in the mortal plane, is reason and common sense.

That which will benefit the man or woman, is to succeed in life. Life is an unfoldment and demonstration of the power of the Infinite—and as an offshoot from the Deity—must act out what its own environments will allow. Matter is the substance that conveys, acts out, and forms all the purposes of the Infinite. Intelligence is the highest ultimate of matter, and helps us, and is the real motive power to impel us to act out the object of our existence. The true object of this, is to fully develop ourselves upon this mortal plane, in order to enjoy and enter upon a pure spirit life in the great hereafter; and we damn or save ourselves, according to our understanding of true morality. Just as far as we live up to our highest conceptions, and have not violated the rights of any individual—we have fulfilled the purposes of the Infinite as far as our own undeveloped conditions upon this mortal plane will allow.

JAMES M. KENNEDY,
Walnut St., Phila., Pa.

REV. ROBERT TAYLOR,

GOOD DAY:—That all religions are of an astrological origin is my firm conviction. Why? Be-

cause all ancient nations, from the time of Bacchus, the Grecian God, who travelled the plains of ancient Greece (and it is said that Bacchus, awakening from a dream, saw before him the grapes out of which the blessed juice was extracted), gave rise to the story of the blood acting as the saving power for the redemption of mankind. This idea originated from the spirit of the grape, acting upon the human brain and making fools talk like wise men, and wise men talk like fools. Because I denied the efficacy of the blood redemption of Jesus, I was incarcerated in an English jail. I do not wish to interfere with a single individual's belief on the face of the earth, but I do wish to interfere with what I consider erroneous ideas.

Who disputes the eternal supremacy of reason? or denies known facts? In my opinion (and I consider that, as a reasoning being, I have a right to deny or affirm that which does not agree with my reason), deeds, not belief, will be your passport to future happiness.

ROBERT TAYLOR,
London, E. g.

HENRY C. CAREY.

GOOD AFTERNOON, FRIENDS:—Generalities not personalities. "Reason the true Saviour of Man." He who reasons in conjunction with the ultimates of matter, reasons correctly. He who reasons in opposition to these knows not where he is going. Reason is the saviour of man, because it is the ultimate of all matter. It is the result, the approximate, the apex of all matter, and if he reasons correctly, it leads to only one result. What is that result? It is not the language of your golden rule, but simply this, that whenever you see a single aspiration—a single hope—yes, a single living mortal desire sinking (provided it is just), it is your duty to uphold the same and let it live for the benefit it will do humanity. Do this and you shall prosper—need fear nothing—and when the great "I am," in the "by-and-by," sits in judgment on you, you can say, "I did the best that my time would allow, and therefore you cannot but judge me correctly."

It is but a short time since I have gone to spirit life, and I have learned this, that all spirits are the result of the development of organisms under which they were born in the mortal life, and they transfer this result to spirit; and that they have all fulfilled certain positions and had such experiences as their conditions here would allow. As a liberal and progressive man in the mortal life, I think that the greatest blessing one mortal or spirit could have to feel is a leniency towards all failings—remembering this, "Could you have done better if you had been born under the same circumstances as those in which they were placed." And in conclusion, I would say, blessed is he amongst men who tried to make all happy!

HENRY C. CAREY,
Walnut Street, Philadelphia.

BAYARD TAYLOR.

GOOD AFTERNOON:—From the time that this planet was cast off in an incandescent state until its development to-day, the object and climax of its unfoldment has been man. He alone is made with the grand object of immortality, and in this particular is the only form of matter demonstrated upon this planet that can ever hope to understand God. In fact God, or the spirit of God, alone reaches its highest ultimate in man, and man as a supreme controller of life, upon this planet. Man is subordinate to this superior force, and although he can never hope to reach, or be upon an equality with its projector, as he aspires toward a supreme good, he receives as much of that good as he is able to develop through all time. We always, in the mortal state, are prone to speculation rather than to be governed by facts—because the fact is so plain, while the speculative or imaginative is so much grander, and in this lies the success of the present superstition. Then, we should be governed by the following desire, first—by a desire to learn; second, by a desire to use our learning and experience upon what we have; and when we have accomplished this, it will be time enough to enter the domain of the speculative, and to fulfill the requirements of life in the best possible manner that a mortal experience will admit of. Let us try to win the love of our fellow-beings, and accomplish all the good we can by leaving after us the best legacy of a mortal—which is an untarnished name. What I have said here to-day was through my desire to promulgate truth. In my mortal life I desired to live hereafter, but thought there was nothing to really baffle the idea of an immortal life upon; but as I now live, I am ever ready to protect humanity against error.

To my relatives and friends, if they want more personal tests from me as a spirit, they can get them by investigating the subject of Spiritualism.

BAYARD TAYLOR,
West Chester, Pa.

SAMUEL H. BRIGGS.

SIR:—I do not know any more than I ought to know. Hurrah! I died hollerin', "Hurrah!" I was a soldier. I hurried for the old Union till I got hoarse in the throat; then I went under. I was on picket—shot on picket, at Aquia Creek. I was a fool for getting shot, for if I had not got shot, I would have been alive to-day. I was a thundering fool because there is no honor for a private soldier getting shot.

This is to Martha C. Briggs, of Bennington, Vt. Sign me for a good "regular"—alive and kicking.

SAMUEL H. BRIGGS,
Lynn, Mass.

SAMUEL ROGERS.

HALLOO, MARK!—Many years—high onto forty—since I left this life. What is this hereafter business? It means, just as you sow your seeds, so you shall reap them. I did not sow seeds, but went after whales. I belonged to Salem, Mass. The old woman—Caroline C. Barker—when I went away—she has never heard from me since. I perished in what you call a cyclone, in the South Pacific. I want to let them know how I left this mortal life. I am much obliged to my sons Harry, Charles and William for trying to hunt me up; but you cannot hunt up a man's body when it is at the bottom of the Pacific. Sign me,

SAMUEL R. ROGERS.

DOUGLAS JERROLD.

Mystery has, in all nations and in all times, confused and distracted the people under the opinion that they were reaching infinite truths. Priests and ministers have ever had this subject of mystery for their topic—their principal topic. People in all times have been perfectly willing that their neighbors should be damned, so they could be

[Continued on the Sixth Page.]

MIND AND MATTER.

PHILADELPHIA, SATURDAY, JANUARY, 24, M. S. 82.

Entered at the Post Office at Philadelphia, Pa., as second-class matter.

PUBLICATION OFFICE,
Second Story, No. 713 Sansom Street,
PHILADELPHIA.

J. M. ROBERTS PUBLISHER AND EDITOR.

Mind and Matter Free Circle.

We will, on Monday afternoon next, at 3 o'clock, have a free public circle at this office, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

Our Premiums.

Steel-plate engravings of the "Birthplace of Modern Spiritualism," "Homeward," and "The Orphans' Rescue," are choice works of art. Each subscriber, old or new, has a choice of one free. Any present subscriber sending a new subscriber's name is entitled to one free. Let each subscriber favor us with a new subscriber and thus possess both pictures free.

Read description of pictures and full particulars on another page. A little effort on your part, small in comparison to our efforts, would triple our list of subscribers in sixty days.

Dr. J. V. Mansfield's Offer.

Dear Brother Roberts:

You may say to all that will send you a new subscription, for \$3.00 they may send with it a sealed letter and I will write to it free of charge. This offer may stand open from October 4th, for four months, ending February 4th, 1880. All letters to be sent to you and forwarded to me and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written.

Respectfully,
J. V. MANSFIELD,
No. 61 W. Forty-second St.

Instructions to those who desire answers to sealed letters:—In writing to the departed spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stitch them, as it defaces the writing matter. The letters, to secure attention, must be written in the English language. Persons accepting this offer are not entitled to our premiums.

WHO DOES HE MEAN?

In an editorial entitled, "The reason why we decline the chromo, engraving, and free pass business," Col. Bundy in the last *R.-P. Journal* says:

"To the inquiry of a friend who asks why we do not offer premiums, we reply:

"We do not propose to impose upon the spiritual public a high priced paper and then balance the matter by a gift of chromos, engravings, or a free pass to a spiritual seance. Our object is to supply the demand for a vigorous journal, filled with the best thought of the best thinkers, and the news relative to Spiritualism in the world; in short, each week to present our readers with the status of the great spiritual movement, its facts and phenomena, science and philosophy throughout the world." (Oh! how very funny that is. We wonder how the Colonel, morose as he naturally is, kept from laughing when he wrote—we beg his pardon—when he read that?) "We also propose to do this for the least possible price that will maintain our enterprise on a sound financial basis." (What is that least possible price, Colonel? Remember the price of paper has gone up and your subscriptions have gone rapidly down.) "We intend to make our paper sufficiently interesting and valuable, so that it will be sought after for its own merits, and not taken for the purpose of securing something else."

What evidence do you give that you can or will do any better hereafter than in the past? That you intend to attempt that feat now, shows that you have not intended to do that heretofore? We think that promised intention will be but a slim inducement to those who have not had the now promised value of their subscriptions.

Having told his choused patrons of many things he might have done for them and did not, Col. Bundy, according to his habitual practice of insinuating what he is too cowardly and untruthful to avow, goes on to say:

"We might have entered in partnership with some medium, giving a free ticket to a seance, and divided the profits with equal gain."

In so far as that dastardly insinuation can have any relation to the generous and noble hearted mediums who have volunteered their services to induce subscriptions to MIND AND MATTER, is concerned, it is as groundless and black a falsehood as ever had its origin in the brain of an habitually lying villain. We have received hundreds of subscriptions in response to the most liberal, generous and valuable offer of Dr. J. V. Mansfield, on every one of which, MIND AND MATTER has been helped to the full amount of three dollars each, and with the rarest exceptions, to the full satisfaction and delight of the senders of the sealed letters.

In the case of the lady mediums and Dr. Van Namee, we realize the full amount of our subscription price from each subscriber availing themselves of their respective offers. In relation to the pictures we have offered as premiums, we consider them of the highest value as teaching the truths of Modern Spiritualism. When we have no such premiums to offer, we will go out of the premium business and enlarge our paper. We do not regard the price of MIND AND MATTER too high, nor have our subscribers so considered it, but we have given them the premiums we have offered, for the same reason that we increased the size of our paper one-sixth, and last week issued a supplement without increasing our subscription price, to do all we can in every way we can to advance the cause of Spiritualism. God knows how we would rejoice if Col. Bundy would in the least emulate our example in that respect, instead of meanly trying to belittle our efforts and insinuating falsehoods to impede them. Col. Bundy, just for a change and to see how it will feel, do put out one number of your paper in which you do not seek to misrepresent the friends of Spiritualism,

and the mediums on whom the cause of Spiritualism must largely if not wholly rest.

As our paper is by all odds the cheapest and most valuable spiritual paper now published anywhere in the world, as our readers one and all insist, we do not think this insinuation applies to us. "We do not propose to impose upon the spiritual public, a high priced paper and then balance the matter by a gift of chromos, engravings, &c." Neither do we think it applies to the *Banner of Light*, for as a spiritual paper it is better worth five dollars a year, than the *Journal* is worth five cents. This is our opinion as an expert in such matters. A paper that cannot be given away among Spiritualists, to any large extent, is not much of a spiritual paper. When we have to resort to that extremity to procure readers we will cease to call our journal a spiritual paper.

Readers if you wait until Col. Bundy feels warranted by his increased circulation to reduce the subscription price of the *Journal*, you will find yourself:

"On the other side of Jordan,
In the sweet fields of Eden,

though you should live to be a centennarian.

Quit it Colonel, or you'll hurt yourself, and we wouldn't have you do that, "You know,"

A FRIEND IN NEED.

We beg to call attention to the curious article in another column, entitled "The Philosophy of Spirit." It is taken from the *Medium and Daybreak* of Dec. 28th, and in it the reader will find that the theory which alone explains the mystery of Scripture, is set forth to the English as we are setting it forth to the American public. This theory is no other than that the Bible is not intended as a record of historical facts, but primarily as an exposition of astronomical facts. This interpretation is radical in its character, and if it can be made good, it will do more to emancipate the human mind than all other teaching put together. Astronomy, in fact, is the master key to all religions, ancient and modern; it explains the Eleusinian mysteries and the secrets of Freemasonry, as well as the esoteric meaning of the Gospel of Christ. To expound that everlasting gospel is "to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised and to preach the acceptable year of the Lord." In other words, it is the year of the Lord, the annual career of the Sun of Righteousness, as the Master intimates, which is to be accepted or understood as the fulfillment of this passage of Isaiah. Whatever truth there may be in the traditions respecting Jesus of Nazareth, the living type of an ideal humanity, about whom history is silent, the gospel in its inner meaning does not treat of a man, but of the Lord of glory, of a Spiritual Being—the "divine Sun" of the Vedas—the personification or soul of the Sun in the heavens, whose twelve apertures are the twelve signs of the Zodiac, whose birth occurs at the Winter solstice, and his crucifixions at the vernal and autumnal equinoxes, whose mystical body is in Spring the lamb of March and in the Autumn the bread of life, the ripened grain of August; while his sacramental blood is the juice of the grape turned into wine by the miraculous influence of the solar rays. The belief that sun, moon and stars were living entities possessed of souls, was generally held at the beginning of our era, alike by the Jews, the Greek philosophers, and the Fathers of the Church.

It did not suit the carnal minds of the Christians of the second century to allow this hidden wisdom to be exposed by the Gnostics (or those who know), and the latter were excommunicated by the Catholic Church; the progressive initiation of converts was abandoned; the sublime truth that the visible universe is typical of the great spiritual temple was forgotten; and in time the true meaning of the symbolism of Scripture faded away. It was not, however, until the year 680 A. D., the date of the Sixth Constantinopolitan Council, that in pictorial representations a crucified man was substituted for the sign of the Sun in Aries, the symbolical Lamb slain from the foundation of the world. The Goths and Vandals cared not for occult astronomy, but the Masons of the middle ages still possessed the key, as they show by the symbolism of the European cathedrals; and when St. Paul's in London was rebuilt in the seventeenth century, Sir Christopher Wren, whether understanding or not, carefully reproduced on the exterior of the sacred edifice the architectural imagery which speaks to-day in such precise and beautiful language to the initiated. Coming down to the last century, while both Calmet and Cruden understood the importance of analyzing proper names, they were both ignorant of the Kabbala. To him, however, who has really mastered this delightful science, the Apocalypse is no longer a sealed book, and in assisting at High Mass (the most august ceremonial on earth), he understands perhaps even better than the officiating priest the meaning of the lights on the altar and of the vestments of the clergy; the reason why the prayers are said facing the East and why the name of Jupiter Ammon—Amen—Ra—"the Hidden Sun" of whom the physical Sun Ra was but the symbol—is perpetuated in the mystical word Amen. Being a Teleios or perfect Mason, he believes in transubstantiation in its true sense, and for him the *Hoc est corpus* is no hocus-pocus, but a scientific fact.

Dupuis, in his great work, *L'origine de tous les cultes*, published during the throes of the French Revolution, grasped a part of the mystery; but he

only saw in the gods of the ancient religions the Sun, the seven planets and the twelve signs of the zodiac; he did not perceive in the Sun the image of the Logos of Plato; he appears to have been ignorant of the Rosicrucian mysteries, and the universal analogies which modern science is discovering from day to day in antique symbolism often escaped him. Nevertheless the publication of his book marked an era in hermeticism, and the works of Taylor, Carlile, Eliphas Levi, Ernest Bunsen, P. Lacour, Vincent and others have only elaborated and developed the magnificent science founded by Charles Francis Dupuis. The secrets laid bare by him were proclaimed in 1823, in the Astro-theological lectures of the Rev. Robert Taylor, Bachelor of Arts of St. John's College, Cambridge; but the world was not yet ripe for them, and he was thrown into prison on the charge of blasphemy. Times however are now changed, the fetters of superstition and bibliolatry are beginning to give way, and the day has passed, not only for the Spanish Inquisition and for Oakham gaol, but also for the conspiracy of silence. In Germany, the land of free thought, Orthodoxy has not only been defeated, it has been routed on the battle field of reason, and the conflict has opened in England and America. Here the Daniel of the Old Testament and the "perfect man" of the New may indeed be thrown to the lions, but God hath sent his angel and shut the lions' mouths; there is one country at least which guarantees free speech and a free press, and where Church and State are not allied. As for this paper, its discussion of these momentous questions is intended for those only who have moral courage openly to advocate Truth, without mystery, mixture of error, or fear of man; and who know that by truth alone happiness can be attained and permanently secured for the human race.

In the infancy of the art of printing Cardinal Wolsey publicly warned the clergy that if they did not destroy the press, the press would destroy them, and really it looks a little as if the prophecy would be fulfilled. Already the redoubtable array of the evidences, apart from the New Testament, for the historical existence of our Lord, such as the Acts of Pilate, the letter of Pilate to Tiberius, the correspondence of Christ and Abgarus, the once famous Sibylline verses, the testimony of Phlegon, the admissions of Porphyry, and the celebrated passage of Josephus, have one by one been beaten off the ground, or surrendered by Christian apologists themselves as no longer tenable. The Apocalypse and the genuine epistles of Paul are the only Christian documents remaining which are certainly of the first century. This part of the question, however, must be reserved for another paper.

It was not our intention in starting MIND AND MATTER to open this subject: we thought to confine ourselves to the vindication of Spiritualism and of honest mediums; but the brutal persecution of Spiritualists by the Church, and the efforts of bigoted spirits to deceive the very elect, make it necessary to retaliate, and in the warfare in which we are forced to engage we prefer to attack the enemy's vital points. We are more than pleased therefore, as we said before, to find an ally, as learned as he is zealous, in the person of William Oxley, Esq., the author of the article which we copy to-day from the *Medium and Daybreak*, and which we trust that none of our subscribers will fail to study.

We also beg to call particular attention to two spirit communications in the present number of MIND AND MATTER, one from that brilliant writer Douglas Jerrold, and the other, as unexpected as it is gratifying, from that fearless martyr to science, our honored master in theology, the Rev. Robert Taylor. They both have our hearty thanks.

Book Notices.

Pre-natal Culture: being suggestions to parents relative to systematic methods of moulding the tendencies of offspring before birth. By A. E. Newton. Washington: published by the Moral Educational Society, No. 1 Grant Place. 8vo., pp. 68.

That a mother may, during the period of gestation, exercise some influence, by her own voluntary mental and physical action in determining the traits and tendencies of her offspring, is now a common belief among intelligent people. The best method of using this power is a most important subject, and it is to this point that the present important pamphlet is mainly directed. The author, however, does not fail to point out the serious importance of mutual adaptation and congruity on the part of those who think of marrying. "The converse of the precept enunciated by Jesus is no doubt equally binding, namely, what God hath put asunder by inherent repugnances, let no man or woman attempt to join together." No more important subject can engage the attention of parents, and especially mothers, than those so ably discussed in the present pamphlet.

Creation of the World: a short essay on the life of Christ. Read as for eternity. Dictated by the spirit of John Wilbraham, from the seventh sphere. Composed by the spirits of Swedenborg, Wilbraham, Stewart and Lowell. Worcester: J. S. Norby. 12mo., pp. 132.

This pamphlet, published in 1852, has been sent to us to review, but we do not consider it worth noticing. Like Juliet, it speaks, but it says nothing.

The *Independent Age* has been sold to Mr. John G. Garrison, who will change the name to *Alliance Standard*, and probably give less attention to Spiritualism and religious matters than did the previous owners.—*Voice of Angels*.

SHOULD ANYTHING COMING FROM SPIRITS BE CONSIDERED TRUTHFUL THAT IS OPPOSED TO PHENOMENAL FACTS?

It will be remembered that, last week, we, to some extent, noticed certain spirit communications which were given through the mediumship of Mrs. Cora L. V. Richmond, and promised to resume the subject in this number of MIND AND MATTER. In pursuance of that promise we will here cite from one of Mrs. Richmond's lectures, the following spirit allegation:

"The bugbear of Christendom, in connection with Modern Spiritualism, is evil spirits. The bugbear of all Spiritualists has been obsession by evil spirits."

This movement has gone on with the varied expressions and discipline of hundreds and thousands, and yet the insane asylums contain a smaller percentage of those who are Spiritualists than any other class of insane, from real or alleged causes.

While many Spiritualists believe that criminals are obsessed there are no Spiritualists who are obsessed to commit crime, and yet they embrace all classes of society or grades of intellectual development.

Even if a spirit exercises any control over you—that is, if you get no further than to give expression or education to some sentences that may be considered discordant, or manifest in uncouth ways their presence, or, as is supposed, torture the mind of the individual, but not to the degree of crime; possibly, as I said before, to the prevention of suicide or insanity that may be latent in the individual, and thus in this manner treated accordingly to the psychological system—stimulating the very faculties that have a tendency to be over-exercised, and holding control over them at the same time—it is, as a psychological study, a most singular and interesting one.

There are those among you, perhaps, who would be glad to attribute the individual foibles, faults and failings of their lives to other influences than their own condition. Pray disabuse your minds of this. Consider, if you please, that all spiritual influences around you are those that would do you good if they could; that your departed friends, mother, father, brother and sister, are intent upon your elevation!

that the various degrees of temptation that you have are those that naturally beset humanity in contact with earthly life, and are for your individually to endeavor to vanquish; and that if a spirit exercises any control over you—that is, in the direction of your tendency to passion, crime or any other fault—it is so exercised because the spirit is bad, but doubtless to stimulate, as the physician does, until you shall sufficiently see the condition and overcome it. There are many complaints or disorders that are created by physicians in ways that seem to increase the tendency of the disease.

Remember that in moral treatment and in spiritual, there must be adaptation to the need and requirement of the person, and that a spirit will, under great wisdom, control, direct, stimulate, press forward the activity of mind in various directions, especially if you are to be used as an instrument for spirit control, to the end that these faculties and powers may be under command and not lead you astray at some untoward moment in your lives.

To know that which is within you, to be conscious of the faults that you are prone to, is perhaps one of the chiefest sources of power to vanquishment; and spirits do not conceal from you your faults, do not try to hide them, do not endeavor to skim over the surface of life leaving something latent that thereby unfolds at an untoward time, and reveals its tendency within you. Every effort, every being is pressed forward, every power and energy is exercised, every thought stimulating your volition for its vanquishment. If you did not know of its presence you would not be aware of the danger; and the whole effort of spiritual life is not to do, as is the case perhaps in superficial society in the world—make the surface bright and clear, but go to the depths, and root out the evil in its real inception and origin, probe the weakness, the faults, the selfishness of humanity, revealing to your own gaze your own short comings, that they may be vanquished and overcome. Searching the depths of yourselves, endeavoring to overcome and vanquish them, you will be sure of victory; and rest assured that no spirit is permitted to tempt, lead astray, or otherwise injure, torture or torment a human being merely for the pleasure of doing it; that the aim and object is not evil; that you are guarded, guided, round, held in obedience and control in your spiritual nature just so far as is absolutely compatible with your individual growth, and that even in this direction your individual growth is stimulated and assisted by the unseen, yet absolute power of the spirit world above and beyond you." (The last sentence are ours.)

It is such spiritual twaddle and positive falsehood as that, that Mr. F. F. Cook cites to "make good this proposition: "That the so-called evil propensities in man are entirely due to physical causes, and after the change called death, are wholly subjective—that is to say, they can only plague in their outworking under spiritual conditions the possessor, and in no wise any other spirit or mortal."

This same spirit falsifier said, in the same discourse: "A spirit that is evil in earth life enters the spiritual life an imbecile, for the reason that there is no active stimulus or element upon which the evil can feed in the spirit alone. You must remember that the spirit of itself is not evil, and that the evil that surrounds it is the result of the physical condition and temptation." Such are the assertions that we propose to test by the facts of every day's and every hour's and every minutes' occurrence. Where is the medium or the investigator, that has had any experience whatever in observing the manifestation of spirits on the earth plane, who does not understand fully the absurdity and falseness of such wholly unsupported allegations? Is it not the common testimony of all truthful spirits that the individuality of the human spirit is not changed in the transition of death, but is continued in an intensified degree on entering the spirit life. It is very true that all spirits admit that they find there no adequate satisfaction of their earthly acquired or inherited desires, of a selfish or debasing nature, but so far from those desires leaving them, there whole study and effort is to find out how they may find the satisfaction of those desires which are prolonged in the spirit life. They are, therefore, naturally attracted and held to the scenes of their former earthly enjoyments. Many of them have found out the fact that they can, through the physical organisms and senses of mediumistic sensitives, realize something of their old sensual and gross enjoyments, and they become their constant attendants and obsessing spirit controls. For any spirit to pretend otherwise, shows one of two things. First—that he or she is most ignorant of one of the most momentous facts of Spiritualism, or, Second—that his or her purpose is to conceal that fact from those who must suffer from their ignorance of it. We decidedly incline to the belief that this would be misleader of Spiritualists is not so ignorant as his insinuations would indicate, but that he is one of those very obsessing spirits, that knows his power to deceive, depends on his concealment of that fact. The trail of the spirit Jesuit is clearly manifest throughout his sly and subtle falsehoods.

It is useless to track in detail the wiles of this reptilian deceiver, for having found him at the end of his trail coiled to strike with his deadly fangs the unwary wayfarer, it will only be necessary to crash his head or break his back to put an end to his power to harm.

Ho! travellers, look out for the wily reptile at your side. Behold him—there he is. Do you not hear his hissing forth this falsehood—the absolute contradiction of all his other falsehoods?

"Rest assured that no spirit is permitted to tempt, to lead astray, or otherwise injure, torture, or torment a human being, merely for the pleasure of doing it; that the aim and object is not evil; that you are guarded, girded round, held in abeyance and control in your spiritual nature just so far as is absolutely compatible with your individual growth, and that even in this direction your individual growth is stimulated and assisted by the unseen, yet absolute power of the spirit world above and beyond you."

What "unseen world above and beyond you" do you refer to? We are continually informed by spirits, through spiritual media everywhere, that there are innumerable states and conditions of spirit existence, some of which can hardly be said to be above the lowest and most degraded conditions of mundane humanity—there are states and conditions of spirit life where the sentiments of ambition, love of sway, lust of wealth, pride, jealousy, bigotry, superstition; and love of intrigue, deception, and injustice, predominates even to a vastly greater extent than on the earth. We are informed that these spirit conditions surround, as a dark cloud, the inhabitants of earth; we are informed that it is only after we ascend beyond this dense mass of spirit selfishness that we reach that state or condition of spirit existence where the love of good predominates over the love of self, and whence flows only that which is beneficent and pure. We are informed by these beneficent spirits that it has been only by the most protracted efforts, and after inconceivable labor, that they have, since the advent of Modern Spiritualism, been able to rift that dark cloud of spirit selfishness with the light of divine Truth, and open the way for spirit communication with mortals. These beneficent spirits never come to earth giving the teaching that "the spirit world above and beyond" this world, though unseen, *possess absolute power over mortals*. They one and all teach that their power to mould mundane affairs, so far from being absolute, is limited only to such influence as they can exert by appealing to the reason and conscience of mortals. They one and all say, accept nothing coming from us as true and good if your reason does not convince you of its truth and wisdom, and your own conscience compel you to accept it. We conclude then that this spirit dictator, or would-be dictator, who commands us to believe that we are not the victims of obsessing individual spirits, but absolutely controlled by the wholesale obsession of the spirit world, is a deceiving and, therefore, and evilly disposed spirit. He is none the less a deceiver, even though governed by the sentiment, "Where ignorance is bliss, 'tis folly to be wise." We protest against the monstrous and unnatural assumption that any super-mundane spirit, or any number of super-mundane spirits, have the right to control the actions of mundane spirit beings, further than they can do so by the presentation of facts that will enlighten their reason and enable them to progress through their own inherent desires and aspirations. We, as a Spiritualist, will no more tolerate an arbitrary spirit world than we will tolerate an arbitrary exercise of power and authority on the earth, and we hereby notify this "absolute spirit world," which this spirit autocrat represents, that we defy his and his constituents' absolute power and spurn it with supreme contempt. We call upon him to show, in some way, that there is a particle of truth in any of his dramatic assertions.

The curse of Spiritualism has been and is this constant practice of false and lying spirits to make use of nearly all mediums to create confusion and demoralization in the ranks of the friends of that cause. Every lying and fraudulent device that the most heartless and selfish ingenuity can devise is continually resorted to, to create doubt and uncertainty concerning all things of a spiritual nature. This infernal work can only be put an end to by the greatest vigilance and determination on the part of investigators, to render all such efforts unavailing. We speak advisedly and feelingly on this most important and necessary measure of precaution. For more than twenty years, owing to the interference of lying and deceiving spirits, we were prevented from accepting the truths of Modern Spiritualism, and this against the most persistent efforts of our spirit friends to impart to us such light as would enable us to perceive its mighty and incalculable import. Hundreds of thousands, *yes*, millions, *yes*, tens of millions of persons have been driven from Spiritualism and have lived and passed to spirit life in total ignorance of the momentous truths of this new dispensation of knowledge.

We are determined it shall not be our fault if an end is not effectually put to this constant and systematized spirit interference with that which alone rightfully belongs to mediums and those who seek their services to learn that which most concerns them to know, their spiritual welfare.

You who love quiet and harmony and who feel annoyed at our vehemence in fighting this terrible evil of spirit interference, fraud, falsehood and possession, *possess yourselves in patience*. This battle will sooner or later be fought out, as it must be before there will be any peace or quiet in spiritual matters, and then you can enjoy yourselves to your heart's content. We know who to look to for support and success and shall therefore go straight forward to the end, whether that end be near or far.

We think we hear some one say, "A doughty egotist this!" Not so, our would-be censor. We know we are but one of a mighty and restless host, whose field of action is this universe, and

whose campaign is for eternity. Not only so, but we claim to be no more than a most humble, but confident, co-worker in this great battle of progress. Join us, friends. Rally around the white banner of truth that the beneficent spirits have planted before you. See that selfish and ignorant spirits do not soil it or trample it under foot.

THE SLANDERER WILL HAVE IT SO.

We had hoped that we would have been spared the necessity of taking any further notice of the editorial crookedness of Col. John C. Bundy, of the *Religio-Philosophical Journal*. The time and space that we have devoted to showing up the character of this weak bad man has failed to call from him the faintest attempt to offer any justification or excuse for his many outrageous editorial offences. He well knew that to have made such an attempt through his paper, would have resulted in the utter ruin of the publication that, through the premeditated murder of its former editor, had passed under his control. He well knew that he could not afford to let his readers become acquainted with the terrible guilt that lay at his door, and the damning treachery in which he was engaged by running the *Journal* in the interests of the enemies of Spiritualism. Knowing that his only chance of continuing his abominable conduct was to pretend he did not feel the lash which had been so effectually applied to his indurated back; he endured his punishment with a silent stoicism, that would have done credit to the most stolid Indian warrior.

It seems it was left to Gen. J. Edwards to accomplish what it was beyond our power to do. That was to compel Col. Bundy to break silence, and to attempt something in the direction of retaliation. We refer to an editorial in the last issue of the *Journal*, entitled "Both General and Specific." In order that our readers may know just who the man is that we have been trying to lash into a sense of decency, we publish his editorial in full. We venture to say that Col. Bundy dare not publish our reply to his brutal and cowardly attacks upon our friends and patrons; nor will he dare to allow either of the assailed persons to reply through his paper. Here is the article referred to:

"Gen. J. Edwards, formerly of Arkansas, and now in Washington, writes Mr. Roberts as follows:

"I think from the indications from the subscribers, *MIND AND MATTER* is increasing in favor and patronage in the same ratio of the decrease of the *Religio-Philosophical Journal*, and will continue. * * * What is contemptible, is for Bundy to throw himself back upon his reserved dignity."

"The world has often been called upon to pay respect to Christian soldiers, and to this Christian Spiritualist soldier we do not mind valuing our dignity and endeavoring to calm his perturbed soul, by paying our respects to a few of the squad with whom he finds himself so congenially mixed; we do this with all the more alacrity from the eminently Christian spirit which our amiable brother soldier has of late displayed, and trust our subscribers will patiently bear with us while we are off our 'reserved dignity,' trying to mollify this 'exalted' Christian Spiritualist."

"We candidly admit there are grains of truth in the first statement above quoted, and will show to General Edwards specimens of the class of recruits his friend, Gen. Roberts, is getting. First, let us begin with General W. B. Parish, of Stowe, Vermont, who, in a late number of the *Philadelphia pyrotechnic*, is quoted as saying, 'I took it (the *Journal*) for several years, but at last got sick of the course they pursued.' 'General Parish is a clever, easy-going Yankee teamster, who, so long as he could read the *Journal* without paying for it, never got sick of it; but when, after repeated snubs, we failed to get our pay and stopped the paper, his interest in it somehow ceased, and we hold his note for \$5.00, now nine months past due, which we have 'got sick' of, and will sell at a large discount, as the General is probably execution proof."

Now to test what truth there is in that me me and cowardly attempt to discredit Mr. Parish, we offer to buy the *alleged* note, given by Mr. Parish, at its full face value with interest; provided, Mr. Parish says he owes either John C. Bundy or the estate of S. S. Jones the amount of that note, and that Col. Bundy is its rightful possessor. We know that Mr. Parish is an honorable gentleman, and therefore make the offer we do to Col. Bundy. If the latter has told the truth in this matter, he will not fail to give us the evidence of that fact. The note being over-due, as alleged, makes it necessary that the holder should show that the transaction it represents has not been vitiated by some act of himself. Do this and get the money.

The next person most impudently assailed is one that nothing that Col. Bundy could say of him would harm him in the least, for he is too well known to be injured by such a notorious slanderer as Col. Bundy has shown himself to be. Of this gentleman he says:

"Gen. Thomas R. Hazard owes us an advertising bill which he no doubt always intends to owe, though we hold his written order for its insertion, and have offered to settle on his own terms; like a certain class who believe that 'good spirits will certainly lie,' he seems to act as though good Spiritualists had a right to withhold just dues from a paper that fails to credit his materialization *vagaries* or publish his pills of patent pills."

We ask you, dear readers, what you think of the editor who will prostitute the paper he publishes to gratify his petty spleen and ventilate private business grievances, whether imaginary or real, with which his patrons have nothing whatever to do? Language is not adequate to express the contempt we feel for such conduct. Who that knows Hon. Thomas R. Hazard, believes he owes Col. John C. Bundy a cent that he ever agreed to pay him? Who, having such knowledge, would for one moment believe that Mr. Hazard would withhold anything that was justly due from him for any such abominable reason as that attributed to him by Colonel Bundy? Can it be that any respectable man or woman, who is unfortunate enough to be on the list of subscribers to the *Journal*, will fail to protest against this insensate abuse of their forbearance? We do not believe it. No subscriber to that most grossly perverted publication, who is not as much lost to all sense of self-respect as is Col. Bundy, will fail to show this inveterate slanderer that his vile work must stop. If they do not, they are as base as he is, and as little entitled to respect or consideration.

The next person assailed by this editorial ruffian

is Andrew Stone, M. D. The well-known Spiritualist and renowned healer. Of him Col. Bundy says:

"Gen. Andrew Stone, M. D., felt aggrieved because we would not continually puff his book, and also because we asked payment of his account, so he joined the Jersey General's army."

We have had considerable business intercourse with Dr. Stone, and we can truly say that a more genial gentleman and prompt business man we have never met. This attempt to prejudice the readers of the *Journal* against Dr. Stone reminds us of a too long neglected purpose on our part to invite the attention of our readers to the invaluable medical work published by Dr. Stone, entitled the "Gospel of Health." Soon after we commenced the publication of this paper we took occasion to state, at some length, our high appreciation of that extraordinary production. We reiterate all we then said of it, and recommend it to all who want to know how to preserve their health, or to be healed when sick. It is truly a blessed work, and worth incalculably more than its cost to all who will heed its wise and beautiful teachings. The work can be had of the publisher, Troy, N. Y., or at this office. Price, in cloth, \$2.50; in paper, \$1.50. This statement of Col. Bundy concerning Dr. Stone is manifestly false, as was that in regard to Mr. Hazard; for if either of these gentlemen were in debted in the least to Col. Bundy, he would take some other method of righting his alleged wrong than by publicly slandering them. They are both, we know *not*, "execution proof."

But what should be done with the mean, cowardly cur that could be guilty of such an infamous outrage as Colonel Bundy perpetrated, when he penned the following most unprovoked and brutal attack upon a lady whom he well knew was without a protector who could chastise him into some sense of personal responsibility? This sneaking assassin has been encouraged and tolerated so long by a little group of would-be popes, priests and oligarchs, in matters spiritual, who have constituted a mutual admiration society of the greatest absurdity; that he has come to think he can commit any crime or outrage with impunity. If he comes to grief, they will be as much to blame as himself. The man is not only a great knave, but a desperate fool as well. As if he could think of nothing else worse to do, he has attacked a defenceless lady, as follows:

"Gen. Mary E. Weeks, of Chicago, one of whose several vocations is that of serving the public as a trance medium, also has a grievance and joins her forces with General Roberts, Edwards & Co."

"This recruit sometimes travels and gives sittings in Iowa under the name of Mrs. Gardner, but so long as the same Indian virgin, 'Satanism,' controls her we suppose the editors are entitled to General Roberts' sheet as a premium. Just the same."

The thing that could write that is not a man in any attribute of character, above the most brutal nature. He may wear the form and appearance of a man, but he is a brute—a monster—whose breath is moral putridity and death. The lady who has called down upon herself this venomous vomiting, is more than the peer of Col. Bundy's wife, in every lady-like quality, and yet this brute has the audacity to try to injure Mrs. Weeks, by the most base, false, malicious and cowardly insinuations against her character, as a lady and a medium.

Readers of the *R.-P. Journal*, will you continue to patronize a paper that is used by its editor for such Satanic purposes? What was Mrs. Weeks' offence that called forth this vicious assault? Simply this: She, desiring to show her appreciation of *MIND AND MATTER*, and to aid us in extending our circulation, kindly consented to give a free sitting, as a medium, to any person who would subscribe for this paper, for a year. Col. Bundy, knowing well the high reputation Mrs. Weeks has, as a medium, saw that many would avail themselves of her offer to subscribe for this paper, in the success of which he reads his doom. We assure Col. Bundy that he does not overvalue Mrs. Weeks' kind and generous offer, and we thank her most cordially for her support. In turn, we hold ourselves bound to see that she shall not suffer because of her wholly disinterested encouragement of our efforts to advance truth, right and justice, and to trample falsehood, wrong, and brutality under foot. We dare you to publish a word or line against the good name and fair fame of Mrs. Weeks *openly*, as any one calling himself a man would do, had he any grounds to insinuate such a thing; and we promise Col. Bundy that he will be taught a lesson that he will never forget. Will the cowardly cur do it? Not he; for if he did so, he knows he would soon be looking through prison bars.

We desire, in this connection, to bear our testimony to the great merits of Mrs. Weeks as a medium and to the power of her spirit guides, in opening an avenue for the most perfect and beautiful communion with spirit friends. Our acquaintance with Mrs. Weeks was of but two hours duration, during which time we were brought into communication with our spirit relatives, our spirit guides, and many spirit friends of earth life. What earthly motive Col. Bundy can have in seeking to injure Mrs. Weeks, other than his contemptible jealousy of the unprecedented success of *MIND AND MATTER*, it is impossible to conceive. Nothing could possibly show the ruinous results of Col. Bundy's vile course more clearly than the desperation he evinces at his failure and our success. Slandering women and true and honorable Spiritualists will not help to change the inevitable tendency of things and the final result. We think F. F. Cook doubtless knows whereof he speaks, when he says, Col. Bundy has sown the wind and is reaping a crop of hurricanes.

But, readers of the *Journal*—ye who have seen *MIND AND MATTER*—what do you think of the falsifier who could belch forth such nonsense as this:

"The motley army is also reinforced by a number of volunteer contributors, whose articles lacked sufficient merit to entitle them to publication in the *Journal*; they are among the most noisy of Gen. Roberts' party and no doubt, he will be very glad to publish their lucubrations for want of anything better, as he numbers among his contributors scarcely a representative writer."

Say you so, Col. Bundy? And who, pray, do you call representative writers? Every writer for *MIND AND MATTER* represents him or herself. Who else could or should they represent? No demagogue or *toady* would think of asking us to pollute our columns with their petty and selfish appeals to popular prejudice, in order to win favor or reward. All such time-servers are naturally attracted to a corrupt and hypocritical publication such as is the *R.-P. Journal* under John C. Bundy. State your list of "representative writers," in other words, your "time-serving contributors," and we will give you five names for every one you so produce, of able, fearless and independent writers who have contributed to the columns of *MIND AND MATTER*. Dare you accept our offer? We will see. Col. Bundy goes on to say:

"So we might go on, General Edwards, *ad infinitum*, naming quite a list of malcontents, as well as non-paying individuals, who are owing us from a few dollars up to a hundred or more, and who, as they can no longer blind us as to their true character on the one hand nor get further credit on the other, have gone where they can do better."

"For every such camp-follower whom we have driven before our victorious army into the ranks of Gen. Roberts, we have obtained dozens of good, true, moral men and women" ("God save the mark!") "as recruits. Gen. Edwards, you and your chief are welcome to your recruits, and we hope you will be happy with them."

Can it be possible that Col. Bundy is such a fool as to suppose his readers will place any faith in such manifest falsehood as that. We have on our subscription list more than a thousand subscribers who have informed us that they have dropped the *Journal* and taken *MIND AND MATTER* because the former was laboring to destroy Spiritualism and the latter to defend and uphold it. These are all prepaying subscribers, many of them subscribing for *MIND AND MATTER* for years in advance. We have no camp followers, especially have we none among the intelligent, appreciative and most truly valued friends and helpers on our subscription list. For Col. Bundy to consider those who are his subscribers as his camp-followers comes from his Jesuitical affiliations. It is no wonder he acts in that domineering manner over those who cringe at his feet and kiss the hand of the supercilious fool, just raised to lash them. To call such cringing and fawning supplicants "good, true, moral men and women" is satirical mockery. That Col. Bundy has had no such accession to the ranks of his "camp-followers" as he pretends, we positively know, and more than this, we know that he is at his wits end to think what next to do to prevent the complete downfall of the *Journal*. It is a notorious fact that Col. Bundy is sending out large numbers of copies of the *Journal*, all over the country, to be given away to those who can be found that are willing to read that vile publication. But for this the issue of the *Journal* would be so comparatively small as to forest its speedy downfall. We know that it is with the greatest difficulty, that it can be given away in many sections of the country, a bundle having been left at our office because no one would have them. A few more such untruthful and slanderous editorials as the one we are criticising, and Col. Bundy will have sealed the doom of the paper which he acquired control of, by such blood-curdling means.

Col. Bundy, after having discharged this volume of accumulated venom, thought to escape the punishment which he had the best of reason to know was in store for him by this excuse for his future silence. He says:

"Though we have hid aside our 'reserved dignity' in the foregoing general statement to satisfy General Edwards, we have strictly adhered to the truth (1:1), and should the General really and truly desire more of it, we have a large reserved stock from which to draw. Until he shall manifest his desire we once more fall back on our 'reserved dignity,' a commodity of which the General's friends seem to be wholly lacking."

We assure you, Col. Bundy, that "reserved dignity" will no longer serve to screen you from that overwhelming condemnation which your tacitly confessed guilt and criminality must call down upon you from every honorable and right thinking man or woman. You have in this most out of the way display of your venomous and most unscrupulous malignity shown that your long and persistent silence has not been "reserved dignity," but conscious guilt and the fear of its becoming publicly known. It is not General Edwards who needs your slanderous attentions, but ourself, who are your defiant accuser. Neither your "reserved dignity" nor flight will serve your purpose. The Nemesis of Justice is on your track and will be satisfied.

We pray for a cessation of the literary flood which is sweeping in upon us from every corner, in the way of conjecture and speculation—as to Jesus of Nazareth and his Virgin Mother. It will have to find vent through some channel other than *MIND AND MATTER*. There is only room through this publication for the onward flow of the facts of Modern Spiritualism. Imagine what you please—believe what you please—but spare our over-crowded space and time.

We are in receipt of No. 2 of a new weekly publication entitled *Western Liberal*, issued every Thursday at Tama City, Iowa, W. S. Dye, editor and publisher. The leading editorial is entitled "The Reasonableness of Spirit Teaching." We therefore infer that the publication is in the interest of Modern Spiritualism. We welcome this accession to our journalistic forces, and trust the *Western Liberal* will make things lively in Iowa—that very lively and go-ahead region.

EDITORIAL BRIEFS.

THE American Socialist, published at Oneida, N. Y., has been suspended.—*Voice of Angels*.

J. MADISON ALLEN speaks during this month at Sturgis, Michigan. He is open for a few more engagements. Address him in care of Hon. J. G. Waite, Sturgis, Mich., during January.

Mrs. R. SHEPARD is still occupying the rostrum of the First Association of Spiritualists of this city every Sunday morning and evening, and all who have heard her discourses have expressed the highest gratification at hearing her. She lectured before the Camden Society of Spiritualists on Wednesday evening.

Dr. W. L. JACK, who has been so successful for several weeks ministering to the physical and spiritual needs of those wise enough to avail themselves of his grand mediumistic and professional services, in the cities of Maine, will be at his office, No. 60 Merrimac street, Haverhill, Mass., on and after the 24th of this month, where patients may consult him as usual.

We would remind our readers that on the 4th day of February next, Dr. Mansfield's liberal offer will be withdrawn, and those who desire to avail themselves of it should do so at once. Since Oct. 4th (when the offer was first made) hundreds have availed themselves of it, and with few exceptions have expressed themselves entirely satisfied with the answers received. Dr. Mansfield has been severely taxed to answer all the letters, and cannot renew the offer.

An Independent Meeting of Liberals and Spiritualists will be held in Titusville, Pa., in the Universalist Church, on the 7th and 8th of February. Speakers engaged, O. P. Kellogg, Lyman C. Howe, H. L. Green, and Mrs. H. T. Stearns; others are expected. On Friday evening, Feb. 6th, an entertainment will be given by mortals and spirit combination at the residence of William Barnsdale, to do him honor on his seventieth birthday, reached in the mortal life. Speakers, mediums, mortals, and spirits, combine to make the occasion enjoyable. For forty years he has supported a free platform—for thirty years held open doors for the investigation of spirit influence. Arrangements will be made to entertain guests from abroad. All are invited to attend. By order of the Management.

At Stockholm, the medium, Mr. Eglinton, has lately made quite a revolution in society by revealing a new force, a new world to the men of science of that city, and all the Scandinavian journals are talking of it. He gave eighteen seances, beginning 22d of September, of which two were without result; the sixteen others were of a remarkable character, including materializations of spirits, direct writing, lights, the rising of the medium to the ceiling, etc. The spectators were never more than eleven in number, among whom might have been noticed representatives of the highest aristocracy, officers of the army and navy, artists and men of science, almost all "skeptics on the subject of spirit phenomena; but after these successive seances they have all become convinced of the existence of spirits and of their manifestations.—*Revue Spirite*.

The Co-operative Association of Spiritualists of this city are actively engaged in making preparations to give a dramatic entertainment at the Hall, corner Tenth and Chestnut streets, Thursday evening, February 12th, M. S. 32. A talented dramatic company have volunteered their services for that occasion, and announce their intention to produce the well known play of "East Lynne," with an excellent cast of characters. We hope to be able to give full particulars next week. Mrs. Nettie Pease Fox continues to draw large audiences every Sunday afternoon at 2.30, and evenings at 7.30. The subject of last Sunday afternoon's discourse was "The Word of Man and the Voice of God," which was very ably handled. In the evening Mrs. Fox gave her wonderful experiences as a medium, which held all her hearers spell-bound to the end. At the close of the afternoon discourse Master Fox came to the front of the platform and recited in a clear voice a short piece of poetry, which received great attention from the audience. Arrangements are being made by the board of managers of the Association to retain Mrs. Fox as a permanent speaker for the society.

We have received from G. G. W. Van Horn, of Kansas City, Mo., two cabinet-size photograph copies of crayon drawings by Ruben R. Merrifield, of that city. One of them purports to be Count De Moix, who claims to be the controlling influence of G. G. W. Van Horn, and is recognized as such by him. He is represented to be standing in the midst of battle scenes with sabre drawn, while bayonets are bristling in the background. Mr. Van Horn says that he is represented as he appeared in the battle that he fought last summer at Kansas City, with the bigots who endeavored to imprison him for practicing healing by the "laying on of hands." The other picture represents the artist control of the medium (Mr. Merrifield), who claims the name of Veno Bristo, a French spirit. He is represented as sitting in his easy chair, before him is his canvas mounted on his finely carved easel, in his hands are pellet and brushes ready to commence work; his face is turned as if suddenly interrupted and presents to the beholder a face which, to say the least, is remarkable. The features have a decided French cast, and at a glance any person would decide that the picture represents an artist. Any person who may desire to possess these works of art can procure them of G. G. W. Van Horn, Kansas City, Mo. (See advertisement in another column.)

[Continued from Third Page.]

saved themselves. They were quite willing that their religious teachers should do their thinking, and point out the way to eternal life in their own mysterious ways; thus mystery has been the cloak—the mantle—of the past and present age. There is no such thing as Mystery! Each and every individual knows that which appeals to their own reason, and if it is not true, they know it. They may take advantage of the failings or faith of their followers; but realities are ever plain to their own senses. Do that which is just, and this mantle of mystery will not fall on your shoulders! Mystery has been the thing that has misled the people in every age. Mystery, like so-called miracles, are the tools used by designing priests, and are founded on nothing but speculation and impossibilities; in reality no such thing does exist.

The positive is ever with you, and when, in the course of development, you have reached the right position in life, things as they are will be unfolded to you—not as they seem to be; and so far as you have fulfilled the requisites and ultimates of a mortal existence, just that far you shall reap immortal happiness.

In order to be successful, as a religious teacher, you must try to enforce the text of mystery with all the paraphernalia and ceremonies that will strike the vulgar with religious awe. These same priests and ministers, instead of acknowledging the true effect of spirit upon matter, when you ask them about the life beyond the grave, they answer you with, "It is all a mystery."

Spiritualism is the true "Sun God" rising over a benighted world to drive away the cloud of mystery. This humbug—this bugbear—should die; and all true Spiritualists should help to bury it.

When mystery dies, with it die all popes, bishops, and self-elected men to positions which they hold only for the emoluments of office.

I will say, in conclusion, that he or she who digs the grave of mystery is one of the greatest saviors that mankind did or ever will behold.

DOUGLAS JERROLD.

The Use of Materialization as Proof of Identity.

MR. ROBERTS:—In a recent number of the *R.-P. Journal*, is an editorial, stating that spirits have the remarkable power of interchanging personal features at will, and that it is no certain proof of individual identity, because a form bearing all the features of a personal being whom we know, appears at a materialization seance.

If this be a fact the whole question of materialization, as test proof of identity, becomes relegated back to the realm of the unknown, and with your leave I will quote a few lines from a lecture by spirit Prof. Faraday, given before I ever had a chance to experiment with the forces to determine its truth.

"The principle of spirit materialization depends upon the same properties of the elements in vital chemistry that are manifest in inorganic chemistry, in the process of electro-plating of one metal upon another. The spirit of the medium and of the invisible person are first placed in the focus of a powerful spiritual chemical battery, in which they really change places temporarily."

"In this position, by the application of intense electrical power from the spirit side, there arises the magnetic condition upon the earthly side, and the chemicals become solidified upon the spirit form, according to the power that the spirit itself had during some time in its earthly condition. Please remember that death is only the releasing of the uncondensed elements in the physical form, and that the spirit form is composed of these same elements raised to a higher degree of atomic vibration. When, therefore, the spirit becomes subject to approximate, or the same conditions, it becomes subject to the same formative forces and thus disappears temporarily as the same person."

This would put a veto at once upon the power of one evil spirit to personate another in materialization, unless there was a great personal resemblance between the two spirits, and until we have a more careful analysis or series of experiments upon these points, we shall not know the truth or falsity of the statements made by spirits. As for the statements made relative to ancient spirits re-appearing at Terre Haute and other places, it may or may not be possible to identify them.

There are no authentic statues or pictures extant of the ancient biblical personages, and their very existence is so shrouded in the mythical regions of obscure superstitions, as to place their uselessness, as test proofs, beyond question. They are of no value whatever.

Why cannot Jupiter, Juno, Diana, Venus, and a few more of the old historical deities show themselves at the modern Mecca, or at some other equally reliable seances?

Briefly, friend Roberts, this whole question of the power and return of spirits, evidently belongs to another department than the religious development of man. The Priest in all nations has claimed a monopoly, while the scientist and philosopher have been driven from the field because they refuse to bow the knee to superstition. There really seems to be no place, nor position, for the scientists in spirit life to be heard; and if I am not greatly mistaken, it originates in the great fact, that they have no consideration for the marvellous or the superstitions of ancient or modern theology.

These questions of spiritual and mortal conditions, are really departments of force and matter, working in specific channels, which are subjects of investigation as much as the metallic or mineral conditions of the same elements. They should be studied the same and all the worthless rubbish, of centuries of ignorance concerning them be eliminated. If it be a fact that the elements of spirit life are still the same as in mortal life—that personality is a resultant of vito-chemical forces which are ever active and eternal by nature, then the whole question of personal existence after death, becomes a matter for the scientist to deal with rather than the priest, who knows nothing whatsoever beyond the moral development of the resultant individual.

One thing which is noticeable in the instruction of the spirit scientists, is this. "Observe carefully by experiment are you form conclusions, and also maintain a reserved attitude upon all questions which you have not first studied carefully. By so doing you will find the truth of the phenomenal exhibitions, and eschew the erroneous complication with which ignorant or wicked spirits surround them."

Our spiritual press, so far, has not been fortunate in drawing the attention of the better elements in spirit life. Much of the science, purporting to come through trance mediumship, is filled

with error; and as for the religious side, the evidence of earthly ideas is far more positive than the presence of spirituality. The methods of science in all countries, nations, and conditions, are similar, but there is no limit to its investigations or discoveries.

If from the invisible realm comes the evidence of fraud, deception, intrigue and priestcraft, the conclusion that the same elements are at work there as here is inevitable. If, upon the other hand, comes evidence of truth, honesty, openness and clear-sighted vision, these latter have their value in determining the power behind this movement.

It is a hard fact, that through mediumship, comes both exhibitions, and with it comes the death-blow to the religious idea of eternal blessedness or woe of those who die in the faith.

But what shall we expect of mentality developed under the direct inspiration of deception and ignorance? With a church element claiming infallible authority over the mind, and deliberately denying to it the power of development, some in obedience to its rites and ceremonies—with a protesting element that also bolts at the threshold of spiritual knowledge—is it any wonder that the spirit world is filled with myriads who remain ignorant, and who, also, through psychological power continue to exert their baleful conditions upon minds in this world.

As a thinker upon this subject, and an earnest student in the realm of forces, let me impress upon you, readers, the importance of scientific methods, which are experiment and study. The result of following these methods will be the acquisition of wisdom and knowledge.

Col. Bundy, and some other usually positive writers, are attacking the instruments of spirit power generally upon very insufficient evidence as to their own responsibility in this matter of spiritual deception.

Once in conversing with a Catholic priest, he admitted to me that the phenomenal exhibitions of Spiritualism were true, and said that it was well known among the clergy of their Church, but upon being pressed he admitted that he warned his people not to believe in their truthfulness.

Now, let that priest be transferred to spirit life, and not finding himself either in heaven, hell, or purgatory, what scruples of conscience would he have in again deceiving? and I am free to admit the only attempt at deception that I could trace, in materialization experiment, was done by one of that gentry, in behalf of a thief and burglar. The excuse was that it would do no harm, and would enable the criminal to confess his sins. But the harm was that it was reproducing in spirit life the same deceptive disposition as in earthly life.

It seems the part of wisdom to wait, to guard carefully the avenues of approach and upon the appearance of the deceptive powers, to firmly rebuke them, and as far as possible spare the unconscious victims. It is a hard conclusion to form respecting the inhabitants of eternity, and a warning lesson to us that personal character becomes elevated only by the exercise of our powers in obedience to truth, purity, and mercy, in either world; but it settles the question of the value of religious superstitions as factors in the construction of the character. One religion is as good as another if the individual does not allow it to dwarf the faculties while any religion is a damage which inculcates deception for any cause whatever.

T. C. B.

Confirmation of a Spirit Communication.

Mr. LOCKPORT, Cincinnati, O., Jan. 16, 1880.

Editor Mind and Matter:

In your paper of January 3d, among a number of interesting communications from persons who have changed their earthly habitations for locations in other spheres, is one from Jeremiah Tullis (known as old Jerry), a wealthy pauper miser. His death occurred several months ago, and it seems to me a year or more ago; while the date of these communications appears in the above number as being given Dec. 22d, when he says: "I have been in spirit life two months." The daily press, at the time of his death, commented largely on the extent of his wealth, his sordid, avaricious nature, and which, he asserts, the authorities buried him.

The authorities took cognizance of his effects with a view that his relatives might have a share and benefit in his large accumulation of money and property, which, while he so selfishly hoarded, he appeared like one in abject poverty. His communication is characteristic of the man, as well as demonstrates the tenacity with which men of sordid, selfish natures, in the life mortal, cling, in the spirit condition, to their idol, gold.

This brings back to my recollection a scene, on canvas, painted by N. B. Starr, in this city, in 1863, and which was exhibited at the First National Convention of Spiritualists, held in Chicago in 1864. Its title was "Spirits in Prison." A spirit artist sought for objects and subjects on which to employ his pencil. In his misanthropic wanderings he came upon groups of beings over whom a dismal, gloomy shadow hovered. He exclaimed, "O for light," that he might discover with more distinctness these strange groups, when an "Angel of Light" appeared with such astonishing brilliancy as to force the artist to shade his vision.

This was a wonderful characteristic scene of conditions of life in the spiritual, that a selfish earth life had placed these persons in, after the change of death. There was the miser still regarding his iron chest. The gospel tale-bearer and slanderer pouring poisonous words into the too-willing ears of the listening minister. There was the libertine and seducer facing his deluded, betrayed and abandoned victim, as soon as he entered spirit life, with eyes staring with horrid wonder, casting a lurid glare upon his victim. There were a group of men intent upon card playing. This picture which I have faintly delineated was the subject of one of Jas. M. Peebles' admirable lectures at the time, in Metropolitan Hall, in Cincinnati.

I write that these things may be more strongly impressed upon the minds of your readers, and the most certain conditions awaiting Bundy, Dixon, Adams & Co. "For as they sow, so shall they also reap," and I ask that your readers may carefully peruse again the communications from David Hume, Gen. Heese Bowen and others, that the truths they evolve may be indelibly impressed on their minds, when Gen. B. says: "Why is there so much complaint in politics? Simply because gold buys everything." The political and the religious world have become corrupt.

Ever for the truth,

DAVID H. SHAFFER.

[The communication of Jerry Tullis was given on April 13th, 1878, and not on Dec. 22d last, the date of the preceding communication as our correspondent suggests.—Ed.]

Special Notice From "Bliss' Chief's" Band.

"Me, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting ground. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moons."

Those who are sick in body or mind will be furnished with magnetized paper for the space of three months without other charge than three three-cent stamps to pay postage. From what we know of the power of these spirit friends we feel warranted in encouraging the afflicted in seeking their services in the way suggested. Circles sitting for development will find their object promoted by sending for some of the prepared paper. Address, James A. Bliss, this office. 21

ALL persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.

Editor Mind and Matter:

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

Mrs. MARY E. WEEKS.

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SPRINGFIELD, Mass., 437 Main Street.

Editor Mind and Matter:

I will give to any new subscriber to MIND AND MATTER in this vicinity, one magnetic treatment, or one medicated bath, or two inhalations for catarrh, to help you in your noble work for mediums. Very respectfully,

A. HARTHAN; M. D.

A Philadelphia Medium's Valued Offer.

936 N. Thirteenth St.

Editor Mind and Matter:

You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.

Mrs. FAUST.

Mrs. E. S. Powell's Liberal Offer.

Editor Mind and Matter:

DEAR SIR:—You may say in your paper that I will give a sitting to any person who will subscribe for your valuable paper from date, as an appreciation of your kindness and the value I attach to the same. Any person accepting this offer must bring a note from your office, to know that they are entitled to the sitting.

Mrs. E. S. POWELL.

250 1/2 North Ninth street.

A Vitaphathic Physician's Kind offer.

J. M. Roberts, Editor of Mind and Matter:

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.

266 Longworth St., Cincinnati, Ohio.

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS of Philadelphia, hold regular meetings every Sunday afternoon at 2.30, and evening at 8, at the Assembly Buildings Hall, 8, W. Cor. Tenth and Chestnut streets. Mrs. Nettie Pease Fox, the distinguished lecturer from Rochester, N. Y., will occupy the rostrum every Sunday during the month of January. The public are cordially invited to attend.

THE FIRST ASSOCIATION OF SPIRITUALISTS—At Academy Hall, 8th and Spring Garden Streets, Mrs. R. Shephard, will occupy their rostrum, every Sunday during the month of January, at 10 1/2 a. m. and 7 1/2 p. m.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor, speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual Society, at Thompson st. below Front. Free conference every Sunday afternoon, and circle in the evening.

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James A. Bliss, Test Medium, will until further notice, devote every Tuesday afternoon in each week from 12 a. m. to 7 p. m. to private sittings, for communications, developing, etc., at the office of MIND AND MATTER, 718 Sanson street, Philadelphia. Terms, \$1.00 per hour.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th st. Select seances every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

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Mrs. E. S. Powell, Clairvoyant, Trance and Test Medium, 250 1/2 N. Ninth st. Public test circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a. m. to 5 o'clock p. m.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday and Thursday evenings, also every Tuesday at 2 o'clock p. m. Sittings daily.

Mrs. Sarah A. Anthony, Test Medium, 223 N. Ninth street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

Test Clairvoyant, Mrs. Loomis, 1372 Ridge Av. Sittings daily.

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THE HARVEST HOME.

BY M. A. B.

The harvest time is on us now;
Take up the sickle; leave the plow;
Bring forth the raker; bear a hand;
To house the fruitage of the land

The wheat and tares together grown,
Together, down, must now be mown;
But as they're passing through the sieve
See that no trace the tares shall leave.

Select with care the choicest grain—
And for the household use retain.
This to the mill with care then send
And in due time again attend.

But lo! what have we there? Instead
Of golden wheat—white flour for bread.
With this "life's staff" an ample store,
Give of it freely to God's poor.

Come to the gathering all who can,
And consummate Dame Nature's plan.
When that bright day has fully come,
Then joyous greet your Harvest Home.

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

Who is God? who is the Devil? what is Good? and what is Evil? are the questions which are now welling up from the mind of thus far enlightened humanity. And if a fully satisfactory answer cannot be found in the wisdom of the past, yet the philosophy of spirit throws a light upon these all-important problems, and point the way to an elucidation which will not be so antagonistic to sound reason and enlightened intellect as the theories propounded by the Churches, especially of Christendom; and if it should be found possible to enter into similar conditions of mind or state propounded and experienced by the philosophers of ancient times, even Christendom itself may be startled by the discovery that they were nearer perchance to the central truth than itself, with all its boasted possessions, and claim to be the monopoliser of the only revelation of God to man.

The first discovery will be that that which they had fondly cherished as actual literal history bearing upon their own immediate and prospective welfare, in time and eternity, in which "Christians" are to occupy the first and chiefest position, is no natural history at all, but an allegorical or metaphorical record of the human spirit's progress, based upon purely astronomical appearances, as will be seen by what follows.

That which in Christendom is called the Sacred Scriptures is now in printed form as "the Bible." The first Bible in the English language was published by Miles Coverdale, in A. D. 1535, Beza's Bible in 1565, and the present Bible, known as King James', was published about 1610.

The art of printing was developed in Holland and Germany about A. D. 1420 to 1426, and introduced into England about 1450 by Caxton; and it was about 1450 that the Bible was first put into printed form at Gutenberg, although parts had been published at various times previous to this. The New Testament was first published in 1514, and numerous editions were issued under the supervision of Erasmus, the Dutchman, whose publications form the basis of our present Bible. Prior to these, of course, the text was in MSS.; and it is chiefly to the indefatigable labors of Erasmus, who collected all available MSS. within his reach, that Christendom is indebted for the valuable volume that forms the basis for the doctrines which are taught by the churches and other societies of the present day: for it is an error to suppose that the Bible is only the text-book of the so-called "churches." It was originally the property of secret societies; and if ever a true history shall be forthcoming of the Rosicrucians in particular, and of their mission and work in the world, then the secret of the history of the Bible, as to its production and publication, may be known; but until such time the question as to when and how it assumed its present form will have to remain involved in the mystery which enshrouds it even now.

The sum total of all that is known, or supposed to be known, is that the Old Testament was originally written in the Hebrew language, and translated into Greek, at Alexandria in Egypt, about 2,300 years ago, in which city the New Testament was collated or written in the Greek language. The translation was known as the Septuagint.

It is a mooted question whether the Sanscrit and Hebrew languages were ever spoken languages at all, and more than probable these two languages are the signs and language that was used amongst the initiated into the mysteries, or religions (as we should now term them), of ancient orders, who kept the knowledges of natural and spiritual science and philosophy to themselves; for, so far as I am aware, all the books or MSS. that are known, written in these languages, treat only of such subjects as have relation to the spiritual nature of mankind; and if perchance they do contain truths referring to physical conditions, yet these are merely the base for teaching truths of a different order; in short, they are of an esoteric order, used for the purpose of confining such knowledges to the initiated only. Why such a course should have been adopted, in those early ages, in preference to any other I will not now stay to inquire. Whatever may have been the reason for such a course of procedure in the past, the education of the masses renders such action in present times unnecessary and harmful, inasmuch as any knowledge of truth, if good for a few, must be of advantage to the many. The nations of Europe are waking up to the estimation of the value of knowledge, and are proving that an educated and intelligent people are better than an ignorant and uneducated mass.

What applies to knowledge concerning physical or mundane things, which affect mankind while in embodied conditions, applies with a hundred-fold greater force to knowledge pertaining to that part of human kind which is immortal and spiritual. This knowledge is supposed to be contained in Sacred Writings, and so it is, when they are rightly understood, and it is precisely to aid others in the acquisition of this specific knowledge that the present chapter is specially devoted.

The letter or text of the Bibles, in language referring to time, persons, and places, has not the truth in it, but in that which is within it, inasmuch as it is the casket which hides the gem, or the shell that contains the kernel. The letter is only the appearance of truth; the genuine truth is the spiritual wisdom embodied within the letter. Put into the fewest words, the Bible and Bibles are allegorical, metaphorical, and symbolical from beginning to end. Of what they allegorize and the real subjects of which they treat, I will, in part, attempt to unfold.

The object of Sacred Writings is to reveal to human understanding the knowledge of the human spirit and to awaken the consciousness of its own inherent powers; or, in few words, to make it acquainted with itself.

Up to the present time, the method has been to convey this knowledge in metaphysical language, which, while it conveyed so much or so little to the instructed and initiated, yet kept the uninstructed and uninitiated in the profoundest ignorance; and, unless I err in endeavoring to widen the area of knowledge, the time—yes, the set time has come, when this priceless treasure must be offered to all who value and can utilize it, for their own good and the good of others.

This is the "treasure" that has been locked up in the written cabinets of the past ages; but where is the key? According to Masonic acknowledgments and to Christian unacknowledgments, the key is lost! They are quite right, for to them the key is lost, inasmuch as the letter is about the only thing they see—while the gem—the brilliant—the Truth, is hid from view in—mystery!

But, perchance, the key is found; and, with it in hand, its possessors may unlock all the secret doors, and have access to the Temple of Wisdom in which the ancients worshipped. "Mystery" is gone, and Babylon is doomed! Henceforth, the cry for light, or appeal for knowledge, must be met by the response of those who are in possession. Let there be Light! So far as I can be a humble worker in this great field, I willingly and cheerfully give of that which I possess.

In what is now known as the ancient Greek Eleusinian mysteries, we find the originals of the ritual and ceremonial of the Christian Churches, as well as the ritual of Freemasonry. If they were Pagan and idolatrous, then Christianity and Christian worship is idolatrous too; for the latter is but a variation of the former, the names are changed to disguise the reality, but the objects revered and worshipped are precisely the same. It is the past brought forward, but dressed in a new garb. Change the modern Jesus and Mary to their originals—Bacchus and Ceres in Greece—Osiris and Isis in Egypt, and to Krishna and his mother in India, and we have one and the same original. What the original is I shall presently show.

Would not the devout celebrant of that most solemn Christian mystery known as the Lord's Supper (which is the most sacred of all Christian ordinances, and which is maintained for the very purpose of keeping the tradition of Christ's Second Coming in remembrance)—say, would not such an one be startled to discover that that which he had thought to be Christian, and Christian only, was the continuation of a Pagan ceremonial—a relic of Paganism which is superstitiously and assiduously proclaimed by the Christian Church to be idolatry and superstition? and yet, such is the fact. Long before Christianity, as such, was known, this very ceremony was observed with all due solemnity and reverence by the initiates and participants in the old Eleusinian mysteries. It was one of, if not the chief act in those ceremonies. In that ceremony was celebrated the union of Ceres and Bacchus; Ceres being the personation of the goddess who presided over the seasons for sowing the cereals (hence the word cereal from Ceres), the harvest, and thus the producer of bread; while Bacchus was the nominal personated god of the vintage, and thus the producer of wine. Here, then, is the original of the Sacrament of the Lord's Supper, in which the bread and the wine are the chief elements to this day.

Another proof of the Pagan origin of the Christian symbol of the cross, on which it is believed that Jesus Christ was literally and historically murdered 1850 years ago (and to doubt which, until later times, was considered a crime, for heresy in the churches' diction is the unpardonable sin), is found antedating Christianity itself. Even the very word "Jesus" is a plagiarism from the older system.

Every one who visits or worships in a Roman Catholic Church or Protestant Church sees emblazoned on the altar-cloth the letters I. H. S. These are supposed to be the initials of the Latin words—Jesus, Hominum Salvator, or Jesus the Saviour of men. But the Pagan altars of Bacchus had the Greek letters—*Iota, Eta, Sigma*, inscribed thereon, which letters signify Yes, or Saviour. In the legend of Constantine's vision of the cross it is said that he saw inscribed the words—*Ja hoc signo vinces*, which means, "By this sign thou shalt overcome." By adding the initial of the last word *v*, we have the actual word "Jesu," which is the Latin way of putting the older Greek word Jesus, which simply means a Saviour, as Christ means anointed.

And so I could go on enumerating examples, but these are sufficient to show that what one system (the Christian) claims to be a special revelation and manifestation, upon which, as a system, it is based, was known and practised by the other, which was before it under different verbiage.

The Greek mythology, which is rightly treated as fiction, if taken in its literal sense, is but another variation of the same basic mystic truths. All the religious systems of the past bear one and the same origin, and that is, the recognition of the grand orb, the sun, as the Saviour, the Light Giver to the world inhabited by man, and his annual passage through the twelve signs of the Zodiac, appoints and causes the seasons, upon which, in their regularity of motion, depends the physical life of the planet. Upon this, and this alone, all the religious systems of the known world are based, and to call into activity the intellectual and thence moral attributes of humanity, the wisest, most learned, and best of men in the past history of the race, have elaborated from the position and motions of the gems and brilliants of the skies in allegorical form, systems of thought and modes of worship, which now, however, far removed from their original intention and meaning, still hold the mass of humanity within their magic spell.

As allegories, veiling natural and spiritual scientific truths, they are "things of beauty" and much to be desired; but when used by interested and more or less ignorant castes (who have lost the knowledge of their original and true use and meaning), who dare to fix limits to the aspirations of the human mind for true knowledge, and who arrogantly thus far usurp the power to say, "Hitherto thou shalt go, and no further,"—then they become obstructive and mischievous, and prevent the coming or advent of that power which is the desire of all nations, which is to cement in one common brotherhood all the various kindreds and races of man. The present times and age are a literal fulfilment of the ancient legend of Canute, sitting on the sea shore, and by his simple word commanding the tidal wave to cease its advance. Just as those sea waves, in obedience to law, to which both he and they were subject, rose and

surrounded him and his courtiers with water, even so the incoming wave of spirit light and power is surging forward, and no man-made system—no human-formed ecclesiasticisms—will be able to withstand its progress, and unless these move on, and, in obedience to that great law of spiritual development and unfoldment, adapt themselves to the requirements of the new age, they will find themselves surrounded, and will have to perish in the mighty deluge.

I have spoken of the similarity between the Eleusinian and Christian mysteries. What will be thought when it is known that the very Biblical terms which are supposed to refer to peoples as distinct nationalities have no such reference, but are the terms used to designate certain degrees of attainment in the Pagan or Eleusinian mysteries? (I should prefer the word religion, but mystery is in general use, and will be more readily granted, although in reality they are one and the same thing.)

The word *Eleusis* is in Greek what *Adventus* is in Latin, which in plain English means the Advent, and signifies literally the coming of light. This is the opening up of the grand drama which was enacted by the different personations in the Eleusinian mysteries. There were 12 including the first, Eleusis, the birth and character of the subject of the drama, and which was the title, similar to the term Christianity, which includes all that is embraced within its fold.

2d. Hierophant.....	The Expounder of the Mysteries.
3d. Hyperhect.....	The Priest of ordinary Minister.
4th. Diademos.....	The Deacon under the Priest.
5th. Diadochos.....	The Torch-bearer.
6th. Photoclogue.....	The Bringer in of Light.
7th. Autopos.....	The Candidate or ordinary Visitor.
8th. Autopsy.....	The Sign itself.
9th. Hebrew.....	The Initiated Candidate, who had passed through all the degrees of the Mysteries.
10th. Teleios.....	The Adept or Perfected.
11th. Israelite.....	The God-seer, purified from all guile.
12th. Jew.....	The God, or the Mystical Perfection and Deification of the Human Character.

The above is the simple statement of the grand drama and its personations as understood by the outside worshipper. But there was, and is, an inner meaning known only to the initiated, who by study and practice, as well as by ascetic observances, passed through all the various degrees, until as the Hierophant (or Representative of the Sun in his intellectual and moral position) he could embrace all the knowledges and experiences which the system could impart, and thus become a grand master in Israel. There was the same difference in this ancient system between the initiated and uninitiated as there is in modern times between the Church and the world, or as in ecclesiastical verbiage, between the saint and the sinner, and if put into evangelical phraseology, between the converted and unconverted—the saved and the lost.

I have made the broad statement that the Bible and all other books of its class are purely allegorical, and have no application whatever to literal history, and that the proper nouns mentioned therein are the personations of principles and representations of states, which apply in all times—past, present and future—to the human spirit, to its development in mental, intellectual, and scientific knowledge together with the experiences of moral and social life in accordance therewith. The letter—the allegory—the form of presentation and instruction—will pass away with the ages in which such were suitable, and for which they were adapted; but in the future they will find no place, inasmuch as secrecy and the withholding of knowledge is incompatible with the spread of scientific and intellectual research, and will disappear by the universal overshadowing and attainment of spiritual light and life.

The crucial question arises here as to the literal historical existence and actuality of the persons of the Bible, and especially of the leading character in the Christian writings and system.

Was Buddha, in Asia, an actual embodiment of the Divine Being in mortal human form and shape? Was Osiris in Egypt, Krishna in India, actual historical persons with human mothers but God for a father? What say Christians to these questions? Do they not give an emphatic denial to these questions, and claim that their "Jesus of Nazareth" was the only Son of God who ever assumed human form? and yet the evidence is quite as strong and precisely of the same character in the one case as in the other. Outside the books or manuscripts which contain the narratives there is no other evidence whatever, and it is now (or may be) known, that one and all mean precisely the same thing expressed in the different languages, and varied in form from time to time to meet the wants of the age or the requirements of the peoples—to whom they were given as—revelations!

The sum of the whole is, that Sacred Scriptures, and the Bible amongst the rest, are pure and simple astro-Masonic, or astrological works, containing in a method, known only to the instructed and initiated, the record of astronomical periods, with planetary and sidereal motions, based upon what was known as the laws of the Medes and Persians, and the knowledge of which laws, together with the method of working, are as easy of attainment as the problems of Euclid.

To understand these laws, a knowledge of the celestial globe and charts with the figures of all the constellations (especially in the northern hemisphere), and the Zodiac, divided into degrees, &c., &c., is absolutely necessary; with these, and an instructor, to teach the student, the riddle is solved and the mystery made plain.

The numbers in both the Old and New Testament are, in reality, astro-Masonic points in the system, and have no reference whatever to literal historical dates; just as the names mentioned have no application to historical human beings, but to the names of the personations of the figured constellations.

As to the question of dates, it is a generally accepted opinion that the commencement of the Christian era was fixed by the Council of Nice, at which Constantine and Eusebius played such an important part, but, when tested by the above science, it is found that "Nice" is a derivative of the Hebrew nisan, and its alleged date is the number of the astro-Masonic points on the celestial chart. Its occurrence dates from the period when the planets were in conjunction in the first degree of Aries. Such is the celebrated Council of Nice.

The matter of dates, as, for instance, the exact time in human history when time and circumstances began to be dated from Anno Domini, or when the Christian era really commenced, is involved in the profoundest mystery; for, beyond an extremely modern period, all is vague and indefinite: as well it may be, when it is remembered that even what early State records we possess, are all easily resolvable by the astro-Masonic system, and are found (when not tampered with) to be

exact and correct as Masonic points. In short, they are Church records, and not secular history. It was not until after the Stuart dynasty, when the State was recognized as a civil power, that the "Records" began to tabulate veritable civil or secular historical occurrences; prior to this, and until "printing" came into general use, all is mythical or allegorical.

The first Calendar was fixed by Act of Parliament, 1751, and the oldest known coin in the world with a date, is one of Edward VI. 1552; prior to this all are dateless; The same applied to France, which did not use A. D. until 1618, before this it was from Anno Mundi. The Anno Domini, or year of the Lord, is derived from the Jewish system, which had it from Greece. It will surprise many to know that the word *Lord* is derived from the Saxon word *loaf*, and *Lady* is from the Saxon word bread. As "Ceres" was the Lady, or presiding genius of the seasons, and "Bacchus" was the Lord or presiding genius of the vintage in the Eleusinian mysteries—it is easy to draw the parallel between the Lord "Jesus Christ" and "The Virgin," &c.

As with dates and numbers, so with the persons of the Bible. As example: It is recorded that when "Elisha" was called to the prophetic office, he was found ploughing with twelve yoke of oxen and he with the twelfth. It means, the sun, in a certain position in the heavens—as "Elisha" signifies the "God that saves" which, in astro-Masonic terms is, the Sun. At the point referred to, on the celestial globe or chart, there is the plough and the full Zodiac, with the twelve signs thereof; or, as allegorized, the twelve yoke of oxen, one yoke for each sign.

Another illustration. See Amos v. 25. "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?"

The house of Israel or Jacob, according to Jamieson's "Table of Stars," begins at "8. AR. 241," and ends at AR. 281, which represents the forty degrees, or forty years in the wilderness of Typhon, or Scorpio, in which sign is Ara, the altar for sacrifices and offerings.

Coming to the Christian Scriptures, see the account of the baptism of Jesus, Matthew iii. 16, 17.

Aquarius (the water bearer) is one of the twelve signs, and is the Canopus of the Egyptians, Buddha of India, and Moses of the Hebrews. Situla is above the head of the Sun when at the Epiphany AR. 286: then is the sun the anointed Christos. "Jor" means "river" and "Dan" "judgment"; and there is Situla with Chemall' of Libra at 286: Jordan means "river of judgment." This is the first baptism. The dove Columba is at 106: and the voice in heaven is that of the winged angel, Elni, 1064.

And so I might go on illustrating, but the above, taken at random, is sufficient to show, to an unprejudiced mind, the origin of the Bible, with its purport. Such, in short, is the origin of the wondrous Book which holds in its spell so many of what may, perhaps, with justice be called the best and most enterprising of men. From such a basis has, under the Divine Providence, been elaborated a system of morality which is its best claim to supermundane authorship; and such it will continue to be until the pure, intellectual knowledge, and interior life-consciousness, is imparted by a general diffusion of a higher and more perfect quality, by means of direct spirit communion.

The knowledge of the real meaning of the Scriptures was, and is, up to the present period, confined to a privileged few, and kept only for the members of secret brotherhoods, who had to swear under the most terrible of oaths not to divulge the same outside the society to which they belonged. What might have been needful in the past is now a pernicious and mischievous policy, and, inasmuch as the "secret is now out," there is no justification, except such as can be pleaded by vested and exclusive interests in withholding the real and genuine truth from the multitude. They are asking for bread, and woe be to those who offer a stone instead!

Freemasonry itself is a relic of a bygone age, which understood and taught esoteric truth by means of symbols and allegories. Their oaths of secrecy, with penalties for violating the same, if meaningless, are ridiculous, and if of any practical import so far as the infliction of the penalties for violation of vows, they are dangerous and illegal, and as such ought not to continue to be enforced. I could give the oaths of secrecy taken by the initiated into every degree, but forbear, as to the wise *jam sufficit*. Those who are not Freemasons (I am not a member of the fraternity) may rest assured that the moral precepts they inculcate are all included in the simple and universal law which commands us to "do as we would be done by," and as to the symbology, excellent (and as a means to a further end, very valuable) as it is, the spiritual scientists and philosopher, when he becomes the teacher and instructor, will unfold in clearer language the grand laws which make outer nature what it really is; viz., the embodiment or phenomenal expression of that interior sphere, whose inmost is the Supreme, and whose ministers are angels and spirits.

Without an understanding of spiritual science and spiritual philosophy and all that these terms involve in their meaning, it were impossible to impart the higher and more interior knowledges without a training and preparation; but most assuredly as the new age runs its course true science will be known, true philosophy attained, and true religion experienced, embodying in its progress all the wisdom of the past that is worth preservation, and not destroying but fulfilling with a new life the ancient law and landmarks, and presenting the same in a new form of "Revelation" adapted to the developed states of humanity in the now commencing era of the Spiritual Dispensation.—*The Medium and Daybreak*, of London, Dec. 26, 1879.

The whole of the astro-Masonic system is found in a rare work entitled "Veritas" by H. Melville, Esq., but which may be had. Also "The Manual of Freemasonry" by Carlile, throws a flood of light on the allegorical meaning of masonry; but this, I believe, is out of print, and very difficult to obtain.

R. L. Grosvenor, 281 Shawmut avenue, Boston, Mass., forwarding sealed letter and subscription, writes: "We regard Dr. Mansfield's offer very liberal and avail ourselves of it."

Mrs. F. A. Logan Robinson, Pendleton, Umatilla Co., Oregon, forwarding subscription, writes: "I have been a Spiritualist for thirty years, and have given eleven hundred lectures throughout several States in the Union, but I am so engrossed in healing the sick successfully, without drugs, that I cannot even write a readable letter for your paper; but I will say, however, I wish success to the paper that so ably defends mediums vs. R.-P. Journal and Index."